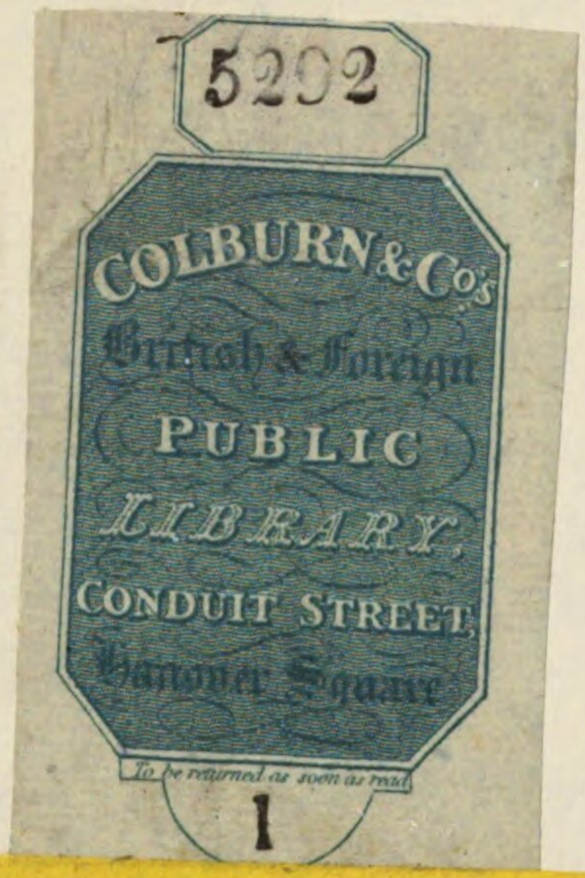
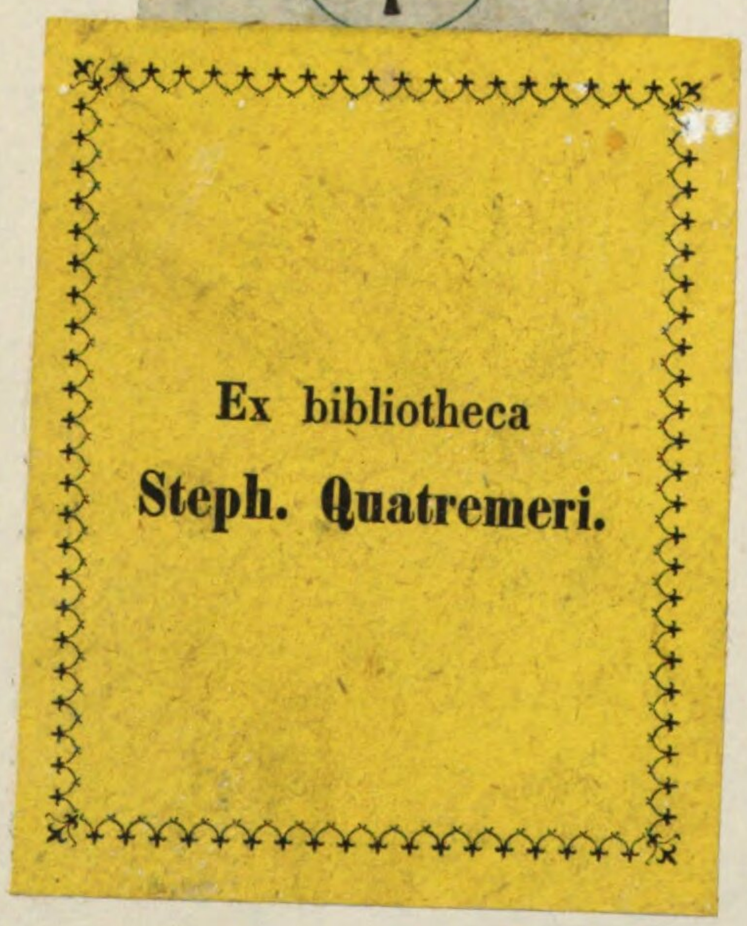
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THE

CHARACTER

OF

THE RUSSIANS,

AND

A DETAILED HISTORY

OF

MOSCOW.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS.

WITH

A DISSERTATION ON THE RUSSIAN LANGUAGE;

AND

AN APPENDIX,

CONTAINING

TABLES, POLITICAL, STATISTICAL, AND HISTORICAL;
AN ACCOUNT OF THE IMPERIAL AGRICULTURAL SOCIETY OF MOSCOW; A CATALOGUE OF PLANTS FOUND IN AND NEAR MOSCOW; AN ESSAY ON THE ORIGIN AND PROGRESS OF ARCHITECTURE IN RUSSIA, &c. &c.

By ROBERT LYALL, M.D.

MEMBER OF THE IMPERIAL SOCIETIES OF AGRICULTURE AND NATURAL HISTORY, AND OF THE PHYSICO-MEDICAL SOCIETY, AT MOSCOW; AND OF SEVERAL SOCIETIES IN GREAT BRITAIN.

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AND W. BLACKWOOD, EDINBURGH.

1823.

BIBLIOTHECA
REGIA
MONACENSIS

TO

HIS IMPERIAL MAJESTY,

ALEXANDER,

AUTOCRAT OF ALL THE RUSSIAS,

&c. &c. &c.

SIRE,

I APPROACH Your Majesty with the language of truth and independence, not that of flattery and of vain applause, and desire to lay this volume at Your feet.

A work which professedly treats of the character of Your people, and of the ancient metropolis of Your dominions; a work which, while it seeks to defend Your nation against misrepresentation and calumny,

ventures, with boldness and sincerity, to unveil its imperfections and its errors, could be only dedicated, with propriety, to Your Majesty. Deign then to receive it, as the homage of an individual who has twice found an asylum from misfortunes, and passed some of the best years of his life, in Your empire, who is honestly engaged in the pursuit of truth and knowledge, and who has witnessed the illustrious acts of Your reign with delight and reverence.

That Your Majesty may long live to sway the sceptre of Russia, and be the glory of Your nation, is the sincere wish of

Your Majesty's

Most humble and most devoted Servant,

ROBERT LYALL.

LONDON, *November* 20. 1823.

PREFACE.

SOME years ago, I conceived the plan of publishing a work, to be entitled *Researches in Russia*, determined to be guided by the opinion of the public with regard to its extent. In prosecution of this idea, the manuscript of the first volume, containing the History of Moscow, with remarks on the character of the Russians, the state of their civil administration, and religion, &c. was sent to London three years ago. But I was advised to complete some articles in that manuscript, and to make it a distinct work. It was also thought advisable to throw out the division into chapters, so as to avoid unnecessarily increasing the size of the volume, as a compendious Table of the leading contents, and a copious Index, seemed to render them altogether unnecessary. The work, after some delays, was then put to press, and above half of it was printed off * before my arrival, three months ago, in London. Though I had spoken my mind with perfect freedom while in Russia, on different subjects, political, civil, and religious, yet it immediately occurred to me, that the work admitted of great improvement, at a time when every fresh developement of the ambitious and aggrandizing schemes of Russia is, or ought to be, watched with jealousy and apprehension by all the cabinets of Europe †, and when an anxiety is naturally felt to know the true

* Up to p. 368. of the History of Moscow.

† The character of the Russians, from p. i. to p. xiv., the state of civil administration, from p. cxli. to p. cxlv., the character of the merchants, from p. 284. to p. 296., and

character of the natives. The second part of the work was, therefore, greatly augmented; and under its new appearance, I judged it best to let it take precedence of the other, on account of its general application to the Russians.

This volume now consists of two distinct parts; the 1st, entitled, The Character of the Russians; and the 2d, The History of Moscow.

Two very opposite opinions may be formed with respect to the character which I have given of the Russians: the one that I may always have evinced a disposition to palliate their imperfections and their vices, and to relieve the gloomy ground-work of the picture by some redeeming light; the other, that the frequent severity of my remarks is inconsistent with general charity and Christian feelings. My answer to both of these anticipated accusations is the same; viz. that I have formed my opinions from facts, and stated the convictions of my heart with impartiality. If any bias be discovered, may it rather be on the side of benevolence than on that of malice. Perhaps I may also be charged with abrupt transitions: but as, I believe, they are only made in pursuit of truth, they will, I trust, be not only excused, but applauded; and the reader is entreated not to form his judgment, until he has perused the whole of the volume.

The political ideas which this work contains may appear violently hostile to Russia, but in reality they are not so. They flow from the most humane motives; the desire to promote the well-being of

---

almost all that relates to religion, were to have been published while I resided in Russia. It may not be uninteresting to the reader to be informed, that I made no secret of my opinions, nor of the contents of my MS. works while in Russia; but at length I got timely notice that my papers might be seized, in consequence of a report having been raised that I was about to quit Russia on account of the severe observations that my volume contained, and which was said to be already published in London. By an excellent opportunity I dispatched what I esteemed my dangerous papers; and afraid of a visit from the police, I made all haste with my family to Britain. I had little fear, under the reign of Alexander, but from the result of false representations.

millions of my fellow-mortals, and the glory of the Emperor Alexander. The greatest boon a sovereign could grant his vassal nation, would be liberty; and notwithstanding the interested and vehement opposition to His Imperial Majesty's benevolent views, from the nobles, it is to be hoped, that, under His mild and generous auspices, some of the chains of slavery will be broken, and the ground-work laid for the future melioration, and the general emancipation, of the boors of Russia. As an admirer of many parts of the personal and the public character of Alexander, in common with many others, I have beheld with regret the disposition of His Imperial Majesty, and of His august Allies, towards the suppression and the total subversion of Continental freedom. May His future views be especially directed to the state of Russia, and to the fulfilment of His great and sublime plans for the advancement of literature and knowledge, and the cultivation of virtue and religion, so as to pave the way for the liberty and elevation of generations yet unborn! It is not by conquest, and by extending dominions already too great, that the rapid civilization of Russia is to be accomplished; but by the concentration of the means which she already possesses, when their operation shall be directed to a more limited theatre.*

The History of Moscow is full of details illustrative of the character of the Russians, and also of the general history of the empire. The account of the conflagration of the city in 1812, an account which has been quadrupled since my arrival in London, I hope will be found interesting.

* This paragraph, in the second person plural, formed part of the original printed dedication; but on due consideration, as it appeared somewhat indecorous, it was suppressed. Whatever be our ideas with respect to forms of government, it appears to me that due respect ought to be paid to heads already crowned. Those who know of the benevolence of Alexander, when but Grand Duke, in having bestowed a pension upon the family, by one of whom I have a numerous offspring, may think me very ungrateful in speaking so freely of Russia and its natives. But the gratitude I owe His Imperial Majesty on that score, though most sincerely felt within my own breast, is private, — the work I have composed is public, and ought to be impartial.

Although the MS. of the account of Moscow got to London three years ago, still I annually sent additions of new matter, which were incorporated with the work; and a few fresh particulars are inserted in the Appendix, so that its history is brought up to the present time.

I shall here insert the original preface designed for the History of Moscow, (dated Moscow, September 1. 1820,) as it sufficiently explains most of my present views. The references at the bottoms of the pages have been added, and the style has been improved, since my return to England.

"Moscow, the imperial metropolis of Russia, has peculiar claims to excite the curiosity, and to arrest the attention. It is the ancient capital of an immense empire; a city, which, with incredible rapidity, has arisen, and is daily arising from the ashes and amidst the ruins of an awful and extensive conflagration, while preserving through all its changes the vestiges, nay, the characteristics of its antiquity. Interesting too, as the birth-place of one of the most distinguished characters in the annals of history *, and peculiarly so in our own times, as the barrier to that mighty ambition which had seemed as unchecked as unbounded; it was the *ne plus ultra* of the finest army the world ever saw, headed by that astonishing Chieftain whose success appeared as marvellous as his projects were gigantic, and whose fall — as contrasted with his elevation — throws every other example of human vicissitude into the shade. It is the central city of a mighty political European power, and of an almost unlimited Asiatic territory: one of the capitals of a nation whose inhabitants, a century ago, were despised for their barbarism, or disregarded for their remoteness, but form, by an extraordinary concurrence of events, an extensive empire, which has gradually increased her armies, her

* I allude to Peter the Great. See, however, description of the ancient palace of the Tsars, p. 176, 7.

fleets, her territories, her population, her cultivation of the arts and sciences, and of the literary spirit of her people, and her consequent political influence and power, so as to rank, in the beginning of the 19th century, among the most potent states of Europe, and to hold nations, once powerful and independent, in complete subjection to her will. As the occasional residence of the present sovereign, and other members of the imperial family of Russia, it has many claims to regard; for it cannot be forgotten that it was this family which gave the first and mightiest impulse to civilization, and prepared the developement of those powers of mind which have since continued exerting themselves in a thousand forms of restless activity, elevating the country which they honour, in the scale of intellectual reputation. In spite of numerous physical difficulties, that country, Russia, has already entered upon the great career of improvement; she has begun the march, in which she is obviously destined to move forwards with gigantic strides. Knowledge there will not creep on with a tardy tottering step, for Russia has come into contact with enlightened Europe to receive its wisdom; not with those minglings of doubt and error which mark the progress of enquiry, but with all the advantages of experience, and all the laborious deductions of philosophy. Russia will share the triumphs without having been a competitor in the course; and, while thought can hardly embrace the field over which her political power seems destined to exert itself, it is most satisfactory to note the humanizing, beneficent and ennobling influence of truth and virtue striking root, and which, it is hoped, will widely spread through her stupendous realms. How much the generous policy of Alexander has contributed, and may still contribute, to this end, — his anxiety for the happiness of his people — his attention to their intellectual and religious advancement, — and the state of Russia, will testify to futurity.

" Moscow, while it exhibits the Russian character in its purity, presents at the same time the interesting contrast of people gathered

from all the ends of the earth. It is one of the great central depôts between Russia, or rather Europe, and Asia; a vast emporium of European and Asiatic merchandise. In its enormous size, its uncommonly fine situation, the variety and grandeur of its views, the number and the magnitude of its princely edifices, the crowd of its churches, its fine monasteries, and the diversity of its architecture, it generally rivals, and sometimes excels, the most renowned cities of Europe; while it exhibits extraordinary capabilities of improvement and embellishment, by which it might be rendered, perhaps, the most magnificent and noblest city the world ever beheld: its environs, though not remarkable for their fertility, are singularly so for their variety and beauty. It is withal, the centre of a country, which, in spite of the unfavourableness of climate, and in some places, of agricultural imperfection of soil, has been called, of late, and justly called, the granary of Europe. It is the metropolis of a realm, where despotism itself, at times, seems to have administered to the happiness of its people; where, amidst the strongest attachment to their own particular creed, the sovereign and the peasant, equally proclaim liberty of opinion and the completest religious toleration.* It is here especially that the Bible, distributed extensively, but discreetly, may produce, as it is to be hoped it is producing, the happiest results on the character, and conduct, and intelligence of its numerous inhabitants.† Here reigns too an universal and a contented tranquillity, owing mainly to the admirable system of police, which protects the person of every individual, and enables him to live in security and peace.‡ It displays an all-powerful despotism, contrasted and controlled by the greatest mildness and forbearance on the part of the sovereign.§ Moscow is a city whose history is most intimately connected with the history of Russia, and, indeed, of Europe, and would appear fated to occupy no trifling place on the records of after times.

* Vide p. xii. † Vide p. clii. ‡ Vide p. 105. and p. cxlvi.
§ Vide pp. lix. cxiii. 544. and p. 580. (note), &c.

Striking and imposing under every point of view as is this great metropolis, — the manners, — the customs, — the religion of its inhabitants, — its local institutions, — its peculiar characteristics, are but too little known, for they have been hitherto but too imperfectly described.

" Moscow has long excited the admiration and astonishment of those who have visited it; and I hope this volume will revive in the minds of many, delightful associations and recollections, while treading anew over this capital. I trust, that in it will be found an accurate and circumstantial account of Moscow; and to the judgment of those whose opinions are built upon observation and examination, it is submitted. Let none condemn, without strong reasons for condemnation, a history composed on the spot, and corrected by the kind but gentle criticisms of the author's friends (partly natives), whose talents, long residence among, and knowledge of, the people, their language, manners, customs, and religion, peculiarly qualified to be good judges. The outline of the picture was not finished in a day, nor the colours laid on without mature deliberation; nor did the author venture to intrude upon the public, till he had a perfect conviction of the correctness of almost every statement he has made. It is but fair, however, to acknowledge, that he has availed himself of the labours of various writers, Russian, German, French, and British. The obligations to them he fails not to acknowledge, but he has seldom, without personal examination and verification, trusted to their authority.

" It may without arrogance be stated, that this work contains the completest history of Moscow ever printed, yet the author has to plead some imperfections from circumstances mentioned in their proper places. No regular and copious account of that capital has been previously published, though much information lies scattered in various works, in the Russian, as well as in other languages. Of the Russian works expressly devoted to this subject, most are extremely barren, being scarcely more than catalogues of monasteries, churches,

public and private edifices, markets and manufactories, shops and kabáks, &c., with copies of inscriptions on grave-stones, walls, images, &c. The imperfection of the details given even by learned men of the capital of Russia, and of its inhabitants, was with great justice referred to by Richter in his Sketch of Moscow.* From them, however, many things may be culled by the topographer, which the historian may use to advantage, in the illustration of customs and manners, morals and religion.

" The Germans, the French, and the British, have each contributed something to our knowledge of Moscow: and it ought to be confessed, that both the French and the British authors have availed themselves of the labours of the Germans, to a great extent, and often without proper acknowledgement.

" The Russian works of which I have made use, are particularly referred to; and the German, French, and British authors, are commonly mentioned. From any of these works, when I found an object well described, or an idea happily expressed, I have copied the author's own words; — thus preferring that which is really excellent in itself, to any partial change which might frequently be disadvantageous, though it might more readily pass for the composition of the author, and as the result of his own observation.

" History ought to be a continued series of truths; and the proclaimed contents of the title page ought, at least, to be found in the work. The disappointment often felt in this particular will not, I fondly hope, be repeated here.

" After I had seen a little of the interior of the country, passed a year at St. Petersburgh, and another at Moscow, during which period, I had been carefully observing objects, men, and manners, and learning the Russian language, I thought of writing this history, interspersing it with some details of the character, customs, and re-

* Wie falsch sind nicht die Forstellungen, sogar gebildeter Männer, von dieser Hauptadt Russlands und ihren Bewöhnern!! Moskwa. Eine Skizze fon Johann Richter. Leipsig, 1799.

ligion of the Russians. Already I had so many notes, and had read so much, that I resolved to give up half a year's attention to arrange the fruits of my study, hoping to produce an interesting small volume. I began the undertaking, and at the end of the time appointed for the conclusion of my labours, I found that I had made but little progress, although I had worked incessantly. I perceived that writing memoranda for one's own satisfaction, and composing a history for the public eye, were widely varied occupations, and attached to themselves a very different responsibility. I had, in fact, to commence *de novo*: — to improve myself in Russian and other languages necessary to the attainment of the best information; — to revisit the objects to be described; — often to draw the outline on the spot; — to search amidst a vast mass of rubbish for important historical facts; — to observe human nature with a keener eye; — and, above all, to force early entwined opinions and prejudices from my mind, and to endeavour to seize truth wherever and however she was to be found. Three years have thus passed away*, and I now venture to lay the results of my enquiries before the public.

" The greater part of the drawings which accompany this volume, were executed by a Russian, Mr. Lavróf. The most interesting scenes and points of view have been chosen, and where the natural colours seemed materially important to the effect, they have been introduced. I deem the originals most honourable to the painter's talents. He has paid the debt of nature, and be it allowed me here to record my disappointment and my regret. The excellent new plan of Moscow, which is affixed, will be found of the highest

* It is now above eight years since this work was commenced, and during that period it has occupied much of my time, whether at home in tranquillity, or travelling. But its prosecution has led to the accumulation of volumes of similar and relative materials. To Russia I owe much. It was in pursuing the study of the history of Russia, that I first perceived my ignorance of general history, and especially of that of my own country; it was in Russia that I learned the value of freedom, and its prerogatives; and it was in Russia, that I lost my bigotted opinions and became the friend of toleration.

utility, especially to travellers, as it is explained with great minuteness.

" Should any of the articles seem too long, the interest of the matter, the barrenness of other authors, and my desire rather to be diffuse than deficient in information, must serve as the apology.

" Many palliations for any defects in this volume might be insisted on, especially as it has not been composed amid the peace of academic bowers, but during great vicissitudes of life.

" I have spoken with perfect freedom, whether recording facts, or announcing opinions; with the determination to be honest, my residence here shall not interfere. Truth and philanthropy will be evident, I would earnestly hope, in all my statements. I have sought to unshackle myself from prejudice, and to keep clear of malevolence. The mild and felicitous rule of Alexander leaves no room for apprehension.

" Yet one word more in deprecation of severe criticism. My undertaking has been a laborious and an extensive one; — it has been encumbered with difficulties arising from the novelty of the subject,— the scarcity of authorities, and the multiplicity of its details. My absence too must serve for an excuse of typographical errors, in the transposition of Russian and Sclavonic words. I repeat, that I have sought truth industriously, as I would fain communicate it ingenuously; — and my work, as those that have preceded it, by its own merit, must stand or fall."

The length to which this volume has extended forces me to abandon the idea of giving a chapter upon the diseases, and another upon the Russo-Greek religion, as hereafter explained.

A number of quotations will be found in the course of this work. The frequent complaint of " garbled extracts, interpolations, and mistakes," induced me to run the risk of being blamed for their length rather than for their inaccuracy; and as my criticisms are

sometimes pretty severe, I wished the reader to have an opportunity of judging of the ground of my attacks without much trouble to himself, and thus to put it into his power to form his own conclusions from the evidence of facts for and against different statements.

With the deepest solicitude I present this volume at the bar of the British Public, whose sterling virtues I learned duly to appreciate in foreign climes, whose character and opinion I sincerely venerate, whose judgment must decide whether I shall continue my literary labours, and whose smile or frown may have a considerable influence on the future course of my life. I honestly avow, that nothing terrestrial could yield me such pleasure as the approbation of my countrymen, at the conclusion of a work which has cost me days and nights of research and toil: nothing could produce more pain than their condemnation or even their indifference. But, whatever be my fate, my love of truth and of philanthropy, my attachment to the cause of liberty and of independence, will, I trust, be unshaken by vicissitude.

ROBERT LYALL.

LONDON, November 20. 1823.

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Also serving as Directions to the Binder.

FRONTISPIECE.

The South Half of the Beautiful Place, or *Krásnaya Plóstchad*, vide page 248., which comprehends part of the walls and towers of the Kremle, and especially a fine view of Our Saviour's Gate, *Spásskiya Vorótui*, with its Gothic steeple, vide page 128.; a watchman's house, or box, *butka*, vide page 107., with a part of the city in the distance; the singular Cathedral of the Protection of the Virgin Mary, or *Pokróvskŏi Sobore*, vide page 251.; the Place of a Skull, or the Golgotha of Moscow, called *Lobnoyé Mesto*, vide page 305.; part of the façade of the Bargaining Shops, vide page 278., besides the national equipages, *droshkies*, and *volotchkies*, carriages, costumes, &c.;—a summer scene.

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A General Front View of the Kremle, taken from the belfry of a church situated on the south side of the Water-Communicating Canal, and nearly opposite the centre of the Kremle. The observer being elevated to the level of the Kremle, beholds, at one glance, all the edifices which are here represented. The river Moskva is not so well seen at present as it was when the drawing was taken, owing to the intervention of some new buildings; but it still exists so in nature. This uncommonly fine, picturesque, and singular view, well illustrates the history of the Kremle given at pages 120, 1, 2, and includes most of the buildings within its precincts. In the foreground it comprehends the river Moskva

with its high stone embankment supporting an iron balustrade, the quay of the Kremle with numerous figures in the national costumes, besides Kozáks, different kinds of equipages, a large part of the embattled walls of the Kremle, with their ancient towers and gates, the green bank of the same rising finely up, behind the walls, with a flight of stairs in its centre, and on the left the small Church of the Annunciation showing itself from behind one of the towers. On the top of the hill are the open places, called the *Dvortsóvaya Plóstchad*, and the *Parádnaya Plóstchad* described at page 139. Beginning from right to left, I shall now enumerate the whole line of structures in regular succession. We remark part of the east wall and one of the towers of the Kremle, vide pages 125—128.; the small tower calleds *Tsárkaya Báshnya*, or Tower of the Tsars, vide page 139.; the Gothic steeple which surmounts the *Spásskiya Vorótŭi*, or Our Saviour's Gate, vide page 128.; the *Voznesénskŏi Monastir*, or the Nunnery of the Ascension, with the Gothic church of Catharine in front, and the Cathedral of the *Vozneséniyé*, or Ascension, somewhat farther back and to the left, vide page 240.; the palace of the Grand Duke Nikolai Pávlovitch, vide page 239., with the Senate-House, vide page 234. and 585., rising behind it; the Chúdof Monastery, vide page 236., with the Church of St. Alexei, vide page 237.; the *Ivánovskaya Kolokólnya*, or the Belfry of Ivan, with the tower called *Iván Velíkii*, or Great John, vide page 192., and the end of the *Glávnaya Gaupváchta*, or Chief Guard-House, vide page 212.; the *Archángelskŏi Sobore*, or Cathedral of St. Michael, vide pages 82. 162. 597.; the *Uspénskŏi Sobore*, or Cathedral dedicated to the Assumption of the Virgin Mary, vide pages 82. 140. 597.; the *Granovítaya Paláta*, or Audience-Chamber, vide page 182., with the *Krásnoyé Kríltso*, or Beautiful Portico, vide page 183.; the *Blaghovéstchenskŏi Sobore*, or Cathedral of the Annunciation, vide page 168. 597., and the dome of the Imperial Museum, vide page 214.; numerous small domes of the church *Spass za zolotoi Reshetkoyu*, or of Our Saviour behind the Golden Rail, vide page 184.; the *Krémlevskŏi Dvoréts*, or the Imperial Palace of the Kremle, vide pages 172—180. with the steeple of the Trinity Gates rising behind, vide p. 136.; the *Tsárskoi Dvoréts*, or Ancient Palace of the Tsars, vide page 173., with the Church dedicated to the Birth of the Virgin, vide page 184.; and below, and in front, the *Spass na Ború*, or the Cathedral of the Transfiguration hitherto, by mistake, reckoned the most ancient temple in Moscow, vide pages 84. 170. and 597.; part of the Houses of the Knights of the Court, vide page 228.; the Court Stables, vide page 212. with the Church of John the Precursor and Uár, vide page 186., in their front, and two of the towers of the west wall of the Kremle behind; the *Borovítskiya Vorotŭi*, or Gate, with an elegant tower rising over it, vide page 137. and the Corner-Tower of the walls of the Kremle, called *la Tour des Eaux*, vide page 139.; and in the back-ground a small part of the city.

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Plan of an Ancient Russo-Greek Church and *Ikonostas* of the same. I have made the plan to serve also as an illustration of the interior of the cathedrals of Russia. Fig. 1. 1. the ναρθηξ, *Narthex*, or porch; 2. 2. the Προνaος, in Russ called the *Trapéza*; 3. 3. the

the ναος, or nave, or properly the church; 4. the seat of the principal, *i. e.* in a cathedral, of the bishop; in a monastery, of the archimandrite, or abbot; 5. 5. 5. 5. 5. other seats; 6. 6. the places where the singers, divided into two chorusses, usually stand on each side of the church; 7. 7. steps up to the platform before the ikonostas; 8. the *ambon*, in Russ, *amvone*, or place where the officiating minister stands at particular parts of the service; it is commonly elevated by two or three steps, and any platform so raised is called an *ambon*, from αμβαινω, to ascend; 9. 9. 9. 9. the Εικωνοστασις, or screen, in Russ *Ikonostas*, which separates the altar, the *prothesis*, and the vestry, from the ναος, or nave, and on which the holy pictures or images are placed or hung, vide pp. 87, 88, 89.; 10. the Θυρα ἁγια, the royal, holy, or beautiful doors, vide page 88.; 11. the north door; 12. the south door; 13. the altar with the holy table, vide page 87.; 14. the Θρονος, or Το 'αγιον βημα, the high-place, the holy throne, in which the bishop alone has a right to sit: το αγιον Βημα in the Greek is used to signify the whole altar. In Russ, the θρονος is called the *Gornoyé Mesto*, vide page 88.; o. o. Συνθρονος, or the priest's seat, on each side of the throne; 15. the *prothesis*, or table of proposition, on which the elements are placed and prepared before the consecration; this often gives the name to the division where it stands; 16. the Σκευοφυλακιον, Διακονικον, the sacristy or vestry; it seems to have been formerly the place where the holy utensils and the vestments of the priests, &c., were kept; 17. the Αναλογιον, the Analogion, a sort of portable table or desk, which folds up to make it more conveniently removed; upon this the deacon or reader, &c., lay their books when they read any part of the service; 18. 18. the partition between the ναος and the προναος; 19. 19. the partition between the προναος and the *narthex* or porch. By taking away these two divisions and substituting four columns 20. 20. 20. 20. in their place, a complete idea is given of the interior of the Cathedral of the Assumption at Moscow, and of all the cathedrals in Russia. Their length, however, is not so great in proportion to their breadth.

In the above description, with a few variations, I have followed Dr. King, from whose work the engraving is copied. In other authors, and in the Encyclopedias, I find the order of the divisions somewhat different, as is explained at p. 593. where I have spoken, 1st. of the προναος, or *Avant-nave*; 2d. of the ναρθηξ, or *ferula*, and 3d. of the ναος, or nave.

Of the Ikonostas, or Screen, I have said enough in pp. 87. 89.

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A Modern Russo-Greek Church; and Plan of the same. In this plan, No. 1. is the porch; 2. the *trapéza*; 3. 3. the nave, with 4. 4. its side compartments; and 5. the altar.

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A Police-Office of a Quarter, or *Syezjii Dome*, of which the description is given in p. 110—111.

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Views and Plans of a Russian Vapour-Bath, or *Banya*, which are all particularly explained in pp. 112, 113. By mistake this plate is marked Plate I.

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View of the Kremle from above the Stone-Bridge, vide pp. 39. 53., exhibiting houses at each of its ends; the quay, part of the walls, gates, towers, and steeples, as well as the green bank of the Kremle; particularly the *Troítskiya* and the *Borovítskiya Vorótŭi*, or Gates, vide pp. 136, 137., with the Arsenal, vide p. 228., rising behind; the end of the edifices for the Knights of the Court, vide p. 228.; the church of Uär, vide p. 186., and the roof of the Imperial Museum behind, vide p. 214.; the Ancient Palace of the Tsars, vide p. 173., with the domes of the church called *Spass za zolotŏi Reshetkoyu*, vide p. 184.; the Palace, vide pp. 172. 180., with the domes of the Cathedral of the Assumption, vide pp. 82. 140. and 597., rising in the back-ground; the Cathedral of the Annunciation, vide p. 168.; the Cathedral of St. Michaël, vide pp. 82. 162. and 597., with the Ivánovskaya Belfry appearing behind them, vide p. 192.; Our Saviour's Gate, *Spásskiya Vorótŭi*, vide p. 128.; the *Tsárskaya Báshnya*, vide p. 139.; and the Cathedral of the Protection of the Mother of God, or *Pokróvskoi Sobore*, vide p. 251.

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View of the Kremle from below the Moskvarétskŏi Bridge, which includes this flat wooden bridge, part of the Moskva river, some shops and magazines along the walls of the Kitai-Górod, part of the walls and towers of the Kremle; the Chúdof Monastery, vide page 236.; the Senate-House, vide page 234. and 585.; the Steeple of St. Nicholas's Gate, vide page 134.; the Church of the Twelve Apostles, vide page 187.; the Ivánovskaya Kolokólnya, vide page 192.; the Granovítaya Paláta, vide page 182.; the Cathedral of St. Michaël, vide pages 82. 162. 597.; the Cathedral of the Annunciation, vide pages 82. 168. 597.; the Imperial Palace, vide pages 172. 180.; the Court-Stables, vide page 212., with the dome of the celebrated house of Páshkof rising behind it *, vide page 343., besides private houses.

To face page 146.

View of the image over Our Saviour's Gate, vide page 131., and View of the East end of the Cathedral of the Assumption, vide page 140—6.; the three pictures on this end are particularly described at page 146.; the front of this edifice is well represented in the General View of the Kremle.

To face p. 154.

Images of God Almighty and of the Trinity. In page 154. three kinds of images of the Trinity are mentioned. An example of the 1st. sort is given in the central picture on the east end of the Cathedral of the Assumption, as mentioned in p. 146., and as seen in the plate facing the same. The 2d. kind of image spoken of, is depicted in the present plate by the small central representation below; and the 3d. species of image is illustrated by the large coloured and principal figure in this plate. The small representation of God Almighty at the bottom on the right, resting upon the wings of angels, is mentioned

* See View of it in Clarke's Travels.

in p. 151.; and the small representation, at the bottom on the left, of God Almighty breathing the breath of life into man, is particularly alluded to in p. 152.

To face page 192.

View from the *Parádnaya Plóstchad*, or the Parade Place, which includes a part of the Chúdof Monastery, vide page 236.; part of the Senate-House, with its dome, vide page 234.; the Steeple of St. Nicholas's Gate, vide page 134.; the Church of the Twelve Apostles, vide page 187.; the House of the ancient Patriarchs, vide page 187.; the Ivánovskaya Kolokólnya, vide page 192.; part of the Granovítaya Paláta, vide page 182.; the Imperial Palace, vide pages 172—180.; the Cathedral of St. Michaël, vide pages 82. 162. 597.; some of the Towers of the walls of the Kremle; besides numerous costumes and equipages, carriages, sledges, &c. &c., — a winter scene.

To face page 199.

The Graven Image of St. Nicholas, described in the page to which reference is made.

To face page 202.

The *Tsar Kolokól*, or King of Bells, commonly called the Great Bell of Moscow, vide page 202. and page 606.

To face page 313.

The Iverskaya *Chasóvnya*, or Chapel, vide page 313., the reader may also consult p. 85.: and the New Bell, which is fully described, vide pp. 208—211.

To face page 216.

View from the *Imperátorskaya Plóstchad*, or the Imperial Place, or Plóstchad, in which are seen part of the Arsenal, vide page 228.; the ancient Potéshnoi Dvoréts, or Palace of Amusement, vide page 213.; part of the Ancient Palace of the Tsars, rising behind the end of the Museum, vide page 173.; the Imperial Museum, or *Oruj̆činaya Palata*, vide page 216.; the Church of Our Saviour, *Spass za zolotŏi Reshetkoyu*, vide page 184., rising behind, as well as the domes of the Cathedrals of the Assumption, vide pages 82. 140. 597., and of St. Michaël, vide pages 82. 162. 597.; and on the left of the Twelve Apostles, vide page 187.; the Ivánovskaya Belfry, vide page 192.: part of the Chúdof Monastery, vide page 236.; part of the Senate-House, vide page 234.; in the foreground numerous costumes.

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The North Half of the Beautiful Place, or *Krásnaya Plóstchad*, vide page 248. which includes the centre and one of the ends of the Bargaining-Shops, vide page 278.; the Belfry of the Cathedral of the Mother of God of Kazán, vide page 250.; the Gates of the Resurrection, *Voskresénskiya Vorótŭi*, vide page 247., on the north front of which is the Iverskaya Chasóvnya, or Chapel, vide page 313.; and on each of its sides the Tribunals, vide pages 266, 267. the Monument of Mínin and Pojárskii is also well seen, vide page 302.;

one of the towers of the Kremle; an excellent View of the gate of St. Nicholas, the *Nikolskiya Vorótŭi*, vide page 134.; besides numerous sledges; a carriage upon sledges; costumes, &c.; — a winter scene.

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The Printing-office of the Holy Synod, as described, vide p. 267—8.

To face p. 302.

The monument of Mínin and Pojárskii, which is amply described in the page referred to, vide also page 606.; the Image of Our Saviour *not made with hands*, alluded to in page 302. on which Mínin rests his hand, is spoken of at length at page 389.

To face p. 335.

The Exercise-House, which is particularly described in page 335. Some particulars are added, in page 606.

Wooden Cuts.

In page 427. is a Wooden Cut of the Plan of the Prison at Moscow.

In page 502. is a Wooden Cut, which shows how much of Moscow was burned, and how much of the city remained, in the year 1812.

The New Plan of Moscow is affixed opposite p. 607., where begins its particular description.

A list of the Errata will be found on the last page of the work.

CHARACTER

OF

THE RUSSIANS.

THE KOSSUTIANS

TO

CHARACTER

THE CHARACTER

OF

THE RUSSIANS.

THE author of this volume, having resided a number of years in Russia, and enjoyed ample opportunities for general observation, thinks it incumbent on him to present his views of the state of society in that empire, especially as the strangest error, misrepresentation, and contradiction, have gone abroad on this subject. The history of nations, however, is but a part of the general history of man; but curiosity is rather disposed to dwell on the circumstances which distinguish a part, than on the broad lines of character which pervade the whole. Knowledge is, in fact, the great cause of the distinctions which exist; for civilization and literature, the arts and sciences, good government and rational religion, follow in its train. But in all times and circumstances, and among every people, we find a host of passions in continual action, to disquiet or tranquillize humanity, to disturb or to insure the peace of the world.

It is a sad thought for the Christian and the philanthropic moralist, that so much of the history of the past is blotted and disfigured by the influence of those baneful passions, which seem to have been constantly acting, — while the more benevolent and gentle sympathies seem scarcely to have influenced or controlled the great current of

events. Virtue itself appears constantly bordering on vice, while vice is assuming the semblance of virtue. Such, alas! is the constitution of the world, that there are few characters on whom even mortals have bestowed the super-eminent title of, *The Good;* while the epithet, *The Great,* is scattered profusely over the pages of history.* Such thoughts often rush upon the mind, while contemplating that extraordinary people who are the subject of our present reflections.

I must here premise, that when speaking of Russia, I generally have regard to *Russia Proper;* when of the Russians, I allude only to the inhabitants, and do not include the numerous tribes and nations which form the population of that immense realm.

Russia presents an anomaly, one of the most extraordinary in the history of nations; equally interesting in a political, a moral, or a religious point of view. Many of the descriptions which unduly degrade, or disingenuously extol this empire, have arisen from false principles. From the moment in which a foreigner sets his foot within her territories, he is struck with the situation which her population occupies in the scale of civilization. Their mode of life, their government and religion, their customs and manners, have been improperly contrasted with those of his own country, or the other long-civilized countries of Europe; and ideas have been consequently formed, and opinions uttered, favourable or unfavourable to Russia, while the causes which ought to have directed their judgment have been overlooked.

Those travellers who have only seen the lower classes of society, and associated with the inferior nobility, have formed too low an idea of the Russians; those, on the contrary, whose rank and recommendation have led to associations only with the highest and politest society, have too inconsiderately generalized their favourable impressions. Noblemen and gentlemen who have titles, and especially

* After a debate of three days, the Russian senate came to a decision of granting the agnomen Blaghoslavenii (Benedictus), or the Blessed, to the Emperor Alexander. Vide James's Journal of a Tour in Germany, &c. p. 324., and p. 321. of this work.

those who have military rank, on arriving in Russia, with letters of recommendation, get at once introduced to the first families of the realm, whether it be at Petersburgh or at Moscow. If they intend to travel in the interior of the empire, they easily obtain introductions from their friends in the capitals, to all persons of distinction in the districts through which they may pass. Indeed, either through their own acquaintance, or through that of some friend, they usually procure, from one of the ministers at Petersburgh, or from the governor-general at Moscow, recommendatory letters for all the civil governors, military commanders, and functionaries, in the towns and provinces through which they wish to peregrinate. Such letters generally insure the politeness, the attention, and the assistance of those to whom they are addressed; and, indeed, the letters of a minister, or of the governor of Moscow, may, in some degree, be compared to an Imperial ukáz, or to a *crown podorojné*; they command, as it were, civility and kind treatment, *while a podorojné orders your post-horses.* Their utility, of course, is incalculable, and no traveller should set out on a journey without a packet of them. Travellers thus fortified, every where find open tables, cheerful and pleasant society, all kinds of amusements, evening parties, *conversaziones*, balls, masquerades, concerts, &c. They know not the difficulties and disagreeables of life in the northern empire. They leave one capital, and arrive in another; — they fly from district to district; — and they scarcely perceive the change. The same round of pleasures meets them wherever they sojourn. Of course, they cannot be judges of the general state of society in Russia: their views are partial; they have only seen the choice of society; they have glanced merely at the fair side of the canvass.

On the contrary, other individuals without titles, without rank, without recommendations, and without acquaintances, linger in the shade, find every thing gloomy, and are startled with difficulties, disagreeables, and disappointments on every hand, and at every step. At length they get introduced to the secondary circles of the nobility, are disgusted with their customs and manners, and avoid future as-

sociation. In travelling without letters of introduction, their patience is put to the severest trials; want of post-horses; collusions of their own servants; insolence, imposition, and roguery of the post-masters; bad horses, and a thousand other disasters,—betake them. Ignorant of the Russian language, and perhaps not fluent in French; unacquainted with the customs and manners of the people, and the perversions and abuses of post-masters, coachmen, and their chiefs, the *starosts* of the villages, when in difficulty, they have almost no resource for redress;—they see only the gloomy reverse of the picture, they lose command of their passions, and the essence of their irritation is vociferated in abuse of Russia and of the natives.

Some travellers seem to have thought it a necessary part of their duty to traduce and calumniate the Russians, so as to be in the fashion:—others, again, seem to have gone into the other extreme of lauding and flattering them for the sake of contradiction, and of filling up a page or two of their journals.

These, combined with other causes, especially ignorance, limited observation, and prejudice, will account for the wide difference of authors' opinions, as to the national character of the Russians, which will be remarked hereafter.

Is it fair to make a comparison between the Russians, and European nations which have been civilized and polished for many centuries? All will reply in the negative: yet that such a comparison has generally and habitually governed the minds of most foreigners, must be evident from an impartial perusal of their works, or an analysis of their opinions, at least, to any one conversant with the history and present state of Russia. No man, in his senses, would ever pretend that Russia is as civilized and polished as France, Germany, Britain, or other states of Europe; but it is most true, that civilization and literature, arts and sciences, military and naval tactics, have made, in the last century, and are still making, extraordinary advances there. Russia must be compared with Russia herself, at various epochs; and in order to ascertain her progress in the intellectual world, must be viewed through all her gradations and ramifications.

The panegyrists of Peter the Great, led away by ruminating on the mighty genius of that sovereign, and on the wonderful changes he effected in his country, have given too little attention to the previous state of Russia, and especially to the influence of his illustrious father, the Tsar Alexei Michailovitch. When we compare the state of this empire at the accession of Peter the Great, with its situation at his demise, we cannot but pay our tribute of admiration to that extraordinary man. He did not civilize his country, but he opened the flood-gates of civilization ; — neither did Catharine II., but she gave a new and lasting impulse to enquiry and to knowledge ; beat down the barriers of prejudice and ignorance ; encouraged foreign commerce, and arts and sciences ; decreed salutary laws ; formed and instituted seminaries of education : in her reign a part of the nobility, and a few of the other classes of the general population, were enlightened and civilized ; another part advanced from the agricultural to the imitative stage of civilization ; but the bulk of the peasantry remained nearly in their former condition. The short and unfortunate reign of Paul had a retrograding but a transient influence on the state of Russia, or rather on the nobility, for the peasantry scarcely feel the change of the monarch.

The reign of Alexander, especially since the awful year 1812, has given a most powerful impulse to the progress of civilization among all classes of society. * I may remark here, that I have had many opportunities of conversing with travellers from most countries of Europe, but especially from Great Britain, and that the general impression on their minds has been, that the Russians were in a much higher state of civilization than books had led them to expect.

The example of simplicity and regularity in the mode of life set by the monarch, the losses sustained by the burning of Moscow, and the depreciation of the currency, have tended greatly to change the style of living. Carriages with six horses, which were once so common, are now rarely to be seen ; the number of carriages with

* Vide p. 4. and 5. and p. 526.

four horses, though general, is greatly diminished, and princes and generals now frequently ride and visit with a *droshky* and pair of horses. Daily open tables are less common, and, indeed, exterior display is gradually giving way to the real comforts of life. But it does not seem probable, that either the reign of Alexander, or of his immediate successors, will enable Russia to take her place, in all respects, upon an equality with the civilized nations of Europe.

The peculiarities of national character must be sought in the religion and civil government; in the state of the arts and sciences, and of industry; in the popular sports and amusements; in distinguishing customs, usages, and manners;—all of which are considerably influenced by the nature of the climate, which is permanent, and by those events which seem accidental in the history of a people.

James has well remarked, that "The just discrimination of national character is a task of infinite difficulty: it is denied to the native from prejudice, to the resident from too great familiarity, to the visitor from too little means of observation." * In what follows, I have endeavoured to assist my enquiries by the opinions and views of others, — of visitors and residents. I give the result of long and busy observation; for I frankly own, I should blush to record the inconsistencies of the whole series of hasty MS. observations; — but I hope first impressions, casual remarks, and moments of irritation, have been chastened and corrected by careful examination, patient research, and dispassionate relation. In the following picture it must be carefully kept in mind, that the author endeavours faithfully to pourtray the character of the Rùssians, without meaning to say, that all its features are peculiar.

It will be convenient, perhaps, to speak separately of the nobility, of the clergy, of the merchants, and of the peasantry, though many of my remarks may be properly applied to all.

Nobility. — The higher classes of nobility, or those who give the

* Journal of a Tour in Germany, Sweden, &c., p. 140. London, 1816.

ton to society, and those who have travelled, may be regarded as equally civilized, in so far as regards their conduct and manners, though, generally, not so learned, as individuals of corresponding rank, in the other nations of Europe *: the lower nobility, and especially the untravelled, retain more of the national customs and manners, and exhibit more decidedly the distinguishing national characteristics.

The nature of the government, the too predominant military taste, and the distinction of ranks in Russia, so warmly complained of by foreigners in general, and so powerfully felt by Britons in particular, naturally render the natives of all classes of society servile and obsequious, diffident and even cowardly, to superiors; haughty, commanding, and frequently severe, to inferiors †; and insensibly leads the attention more to the exterior of the man — his uniform and his ribbonds, his stars and his crosses, — than to his religious or his moral conduct, his literary attainments, or his place in the intellectual world. The same causes explain the neglect of inferiors, and even, at times, of equals, when a noble, of a higher rank, makes his appearance unexpectedly in the circle of a family party, the harmony and sociability of which are destroyed, by the general and long-protracted attention and deference paid to the visitor. To this, however, there are honourable exceptions; there are spirits which breathe liberality and independence, and minds too great to accept the proffered honours, or assume airs of *hauteur*, in consequence of vain and factitious distinctions. Equals in rank are affable and polite, obliging and social; and, perhaps, in no country in the world do acquaintances, friends, and relations, mingle with less restraint, or, *from habit*, use more warm and endearing expressions to each other, than in Russia. The difference between lord and vassal allows a familiarity which no other

* In the year 1783, the late Professor Richardson thus expressed himself: — "I would not say, however, that the princes of Russia are much inferior, either in religion or moral improvement, to many great men, even in those states of Europe that enjoy the means of superior education." — Anecdotes of the Russian Empire. London, 1784.

† Here the allusion is to inferiors in rank, and has no regard to lord and slave.

state of society could admit; a look, a gesture, or a word from the former, having a magic effect upon the latter. As far as my experience goes, I cannot say that the nobles are generally cruel or oppressive to their slaves. There are, however, many exceptions to this statement. But to judge well of the treatment and chastisements necessary for vassals, a man ought either to possess them, or to have had long and intimate connection with them.

The Russians are insinuating and cunning, deceitful and perfidious, sensual and immoral, given to levity, fond of novelty *, and improvident: with the command of little money, they are avaricious and mean; when cash abounds, they are generous, ostentatious, and prodigal: they are cheerful, good-humoured, and social: they are luxurious, hospitable, and charitable: they love light occupations and amusements, as plays, operas, masquerades, exhibitions, dancing, singing, and instrumental music; chess, and draughts, and billiards; but above all, playing at cards, to which whole days, and weeks, and months, and years, are devoted. They have a great curiosity to pry into the affairs of others; they have quick apprehensions; their talent for imitation is universally allowed; they are fluent in languages †; a few are endowed with good parts and ingenuity, and are men of literature; the generality are moderately well informed and accomplished, *as to what regards the exterior of life;* few are distinguished for their proficiency in the sciences ‡; they are accustomed to good living, but are generally moderate in their cups; they are disposed to indolence,

* "Les Russes hommes et femmes portent d'ordinaire, dans l'amour l'impetuosité qui les characterisse; mais leur esprit de changemens les fait aussi renoncer facilement à leurs choix. Un certain désordre d'imagination ne permet pas de trouver de bonheur dans la durée." — Oeuvres inedites de Mad. la Baronne de Stäel, vol. i. p. 326.

† As they have the advantage of foreign tutors from their youth, this is easily explained, without supposing any unusual or miraculous talent for the acquisition of languages.

‡ D'ailleurs, comme ils sont, en général, très peu instruits, ils trouvent peu de plaisir aux conversations serieuses, et ne mettent pas leur amour-propre à briller par l'esprit qu'on y peut montrer." — Oeuvres inedites de Mad. de Stäel, vol. i. p. 275.

to a sedentary mode of life, and to much sleep.* They are too little in the habit of taking bodily exercise; and yet when urged by affairs, or necessity, they are excessively active, and withstand extraordinary hardships and fatigues. In what country, except in Russia, could a prince quit his house filled with the luxuries of the different quarters of the world, and be so easily satisfied as a Russian in the camp, or while travelling? What noble, but a Russian, could with impunity exchange his comfortable carriage for a *telega*, and travel by night and by day, thousands of versts in that dreadfully jolting uncovered equipage, and with a celerity that is astonishing?

The manners of the higher and travelled nobility are easy, elegant, and imposing; and the natives of no country can make themselves more agreeable to foreigners. The manners of the lower nobility are affected, consequential, overbearing, and sometimes rude; though some few of them are endowed with amiable and generous passions.

James has remarked of the nobility, that "Their expenditure also corresponds with their means, or not unfrequently exceeds them†; but habits of show and magnificence are now grown upon them as a part of their nature, and are impossible to be restrained. Every thought of a Russian savours of greatness; all about him bears a striking and imposing air; he neglects the observance of those minutiæ that compose the real comfort of an Englishman, and is delighted with a dazzling aspect, because it suits the sphere of his ideas. They are as yet a young nation, and better pleased by show than by reality. Generally they are accused of too great a fondness for ostentation; and it is partly true, but we must confess it is always the splendour of an hospitable and liberal mind which they exhibit; the pride of display does not shew itself in a coarse, luxuriant profusion, but is regulated in each branch with taste and elegance, and

* They are generally early risers, but they take a *siesta* after dinner. Some rise very late, and others pass half their life in slumber.

† Generally exceeds them, would be more correct: for almost all the nobility are in debt, and have their estates pledged in the Lombard. Vide p. 354.

is supported by the introduction of the choicest articles from every quarter of the globe." *

These remarks are chiefly applicable to the highest class of nobility: — for Mr. James kept good company: — they are not so just as applied to the lower orders, with whom, probably, he had little intercourse.

Russia is the empire of extremes and contrasts, whether you regard the face of the country, its climate and productions, the diversity of its inhabitants, or merely the national character of the inhabitants.

" Ce qui caracterise ce peuple, c'est quelque chose de gigantesque en tout genre: les dimensions ordinaires ne lui sont applicables en rien. Je ne veux pas dire par là que ni la vraie grandeur, ni la stabilité ne s'y rencontrent: mais la hardiesse, mais l'imagination des Russes ne connait pas des bornes; chez eux, tout est colossal plutot que proportionné, audacieux plutot que réfléchi, et si le but n'est pas atteint, c'est parce qu'il est depassé." †

It has been aptly enough remarked that the Russian nobles build houses for giants. All their plans, all their undertakings are upon the great scale, and they are seldom completely executed. They are pushed on with vigour till novelty becomes exhausted, or till pecuniary means fail; they are often interrupted, sometimes re-commenced, but rarely receive the last, the *finishing* touch. There are, however, exceptions to this general feature, but not numerous. I do not suppose that I could point out half a dozen *completely well-arranged and finished* noblemen's establishments, among the hundreds of sumptuous palaces, the numerous fine villas, and the many beautiful country retreats which decorate Moscow and its vicinity.

Though some of the nobles are cleanly in their persons, and have their mansions well furnished and arranged, it must be allowed, that, generally speaking, there is, in these respects, much room for improvement, and no where so conspicuously as in the

* Journal of a Tour in Germany, Sweden, and Russia, p. 241.

† Oeuvres inedites de Mad. de Staël, vol. i. p. 269.

Russian kitchens. A Briton accustomed to all the neatness, order, and regularity of his dwelling in his own country, and especially to his cool, quiet and comfortable bed-room, is particularly sensible of the change he experiences in Russia, where the whole system of life is so opposite.

Few travellers, perhaps, who have written upon Russia and her customs have been aware of, or recollected, the fact contained in the following quotation respecting England: it would have disposed some of them to have judged more charitably.

"Hollingshed, who lived in Queen Elizabeth's reign, gives a very curious account of the plain or rather rude way of living of the preceding generation. There scarcely was a chimney to the houses, even in considerable towns; the fire was kindled by the wall, and the smoke sought its way out at the roof, or door, or window; the houses were walling, plastered over with clay; the people slept on straw pallets, and had a good round log for their pillow, and almost all the furniture and utensils were of wood." *

The genius of the Russo-Greek religion tends to render its votaries superstitious and bigoted, to supplant the calm and sincere devotion of the soul, by attention to pompous ceremonies, splendid dresses, and the glare of burning candles, to smoking censers, sonorous speeches, and solemn music, and to substitute crossings and prostrations, salutations and undue reverence to the holy images, for serene and holy meditation on the Supreme Being: in a word, it has all the outward show of ornament, but too little of the practical and in-dwelling influence of virtuous and religious conviction; it warms the passions, excites the feelings, and captivates the imagination; but, alas! it has but little influence on the moral conduct of its adherents. There are, no doubt, characters of this persuasion, whose principles and conduct coincide, and do honour to our race, and whose morals and religion are of the purest stamp: unfortunately their number is small; in the mass of society they are like beacons

* Ashburton's Hist. of England, p. 587. See also Hume's History of England.

in a dangerous ocean ; — like brilliant stars amidst universal gloom : but even this is consolatory to the bosom of the Christian.

In one respect, the Russians deserve the highest praise, as they long have shown, and still show, an example worthy the imitation of nations much more remote from the age of ignorance and barbarism. The reader may divine, that I allude to their toleration, which is become proverbial. Were it a toleration merely enforced by an *ukáz* of a despotic government, as it may have been in its origin, it would be no characteristic of Russia ; but when we find, in a young nation, and in our days, charity in religious belief, prevalent among all ranks and gradations of society, from the sovereign to the peasant, the admiration and gratitude of all must be excited ; and resident foreigners feel themselves in possession of a great blessing, which ought to be the general inalienable privilege of man :—the unconstrained exercise of his faith and mode of worship, in the way he deems most acceptable to the Supreme Being. It must not be concealed that this toleration, first enforced by sovereign order, has grown upon the Russians as part of their nature, and descends from father to son. It is a kind of passive obedience, however, to law and custom ; while, no doubt, the residence of foreigners in all the chief towns throughout the empire, and the free exercise of their religion, must have had some influence on the minds of the peasantry. Notwithstanding all this, I am of opinion, that nothing would be easier than to exasperate the lower nobility and the boors against persuasions different from their own ; in a word, to make them as intolerant to the creed of others as they are bigoted to their own.

The following remarks are very characteristic of the Russian nobility.

From a certain complaisance and politeness of manner, they will make the fairest promises, and the most flattering assurances, when nothing more is intended. Being uttered without meaning, or sincerity, you can have no reliance upon them. Having gained the object of the moment, which, perhaps, was to make a favourable im-

pression, they think no more of the matter, and laugh at you for having been so easily duped.*

Richardson, with great justice, long ago remarked, that the "Russians of all ranks are most ardent in their expressions of friendship; but I suspect the constancy of their attachments is not equal to the fervency of their emotions. They have more sensibility than firmness; they possess a temper and dispositions, which, properly improved, and with the encouragements held forth by freedom, might render them a worthy, as in some cases they are an amiable, and in many an amusing people." — "They have more sensibility than firmness. They have lively feelings; but, having seldom employed their reason in forming general rules of conduct for the commerce of life, their actions, as flowing from various and shifting emotions, are desultory, and even inconsistent." — "I really believe that the inconstancy, the deviations from truth, and even perfidy with which the Russians are sometimes charged, are not so much the effects of determined vice as of irregular feelings." — "The terms and phrases of endearment among the Russians are as extravagant as they are gross and violent in their abuse." — "They are bearded children; the creatures of the present hour; they will express the most ardent affection in the most ardent language; they will express the most furious rage in the most vindictive terms. But as you need not lay great stress on the advantages to be reaped from their friendship, so you need not be greatly afraid of their inveterate or latent enmity."†

In Madame de Staël's late posthumous works, it is said, that the Russians are "impetueux et reservés tout ensemble, plus capable de passion que d'amitié, plus fiers que delicats, plus dévots que vertueux, plus braves que chevaleresques."‡ A conclusion, with the general bearing of which I coincide.

I hope the picture which I have presented, faithfully pourtrays the prominent features of the character of the Russian nobility. As

* Dr. Johnson's Sermons, p. 122. 1805.

† Anecdotes of the Russian Empire, pp. 217. 244. 453. and 464.

‡ Oeuvres inedites de Madame la Baronne de Staël, vol. i. p. 274.

I differ widely from some authors, who found almost nothing worthy of approbation in the northern empire, and as far from others, who have been most indiscriminate in lauding the natives; and as it is impossible, in the grand outline, to combine all the shades of character, I shall now proceed in my plan of quoting the accounts of some late writers, whose works, in what regards the Russians, have had much influence upon public opinion. I shall also take the liberty of making some criticisms, and of adding some illustrations of their statements; and thus I shall have an excellent opportunity of bringing forward many details, which otherwise could not be well introduced here. Having fully developed the character of the Russians, as it is in the first quarter of the 19th century, I shall then revert to the accounts of different authors who published their works before the conclusion of the 18th century. By doing so, an idea may be formed of what the Russians were at different epochs, and at the same time, a standard of comparison will be furnished, to assist us in ascertaining the real progress the Russian nobility have made in civilization, and her accompanying expansion of the mind, triumph of intellect, and elevation of the soul.

It is not surprising that the British public should ardently wish to know something of the true character of the Russians, since the widely conflicting accounts of our own countrymen, as well as of continental writers, leave us altogether in a dilemma. If copies of Dr. Clarke's Travels, — of Sir Robt. Ker Porter's Travelling Sketches, — and of Sir Robt. Wilson's Brief Remarks on the *Character* and *Composition* of *the Russian* Army, &c. — were put into our hands, in which the words Russia, and Russians, were every where completely erased, on the perusal of these volumes, should we ever suppose we had been reading accounts of the same people, and which were published nearly at the same time? By all, this question must be answered in the negative. The late learned professor, whose memory I venerate, conducts us to Pandemonium, while the gallant knights transport us to the Elysian fields, so that we are lost between the excesses of exaggerating praise and sweeping condemnation.

Dr. Clarke was in Russia in the year 1799, although his Travels did not see the light till 1810. As he was a most honourable man, I am fully persuaded that he pourtrayed the character of the Russians according to the impressions made upon his mind, at that period. Indeed, after the following declarations, who would impeach his veracity?

"Some degree of apprehension," says he, "attaches to the consciousness of having obeyed a strong impulse of duty in the unfavourable representation made of the state of society in Russia. The moral picture afforded of its inhabitants may seem distorted by spleen, and traced under other impressions than those of general charity and Christian benevolence; on which account the reader is doubly entreated to pardon defects, which experience, chastened by criticism, may subsequently amend; and to suspend the judgment which more general acquaintance with the author may ultimately mitigate." *

Speaking of his journal, he says, "Containing whatever my feeble abilities were qualified to procure for their information and amusement; and adhering, as far as I am conscious, in every representation, strictly to the truth." † And in another place he exclaims, "I almost regret that I have begun with a journey among the Russians, lest from the statement I am compelled to make, it should be supposed that I have been actuated by other motives than a love of truth." ‡

Dr. Clarke, however, himself, most frankly avows the disabilities under which he laboured, for obtaining correct information, while in Russia, although, probably, he was not fully aware of the tendency of his confession to detract from the accuracy of his bold, general, and sweeping conclusions. "It is now," he tells us, "necessary to take leave of Moscow, where we passed some pleasant hours, and many others of painful anxiety, insult, and oppression, from the creatures, spies, and agents, of the contemptible tyrant then upon the Russian

* Preface to Clarke's Travels.
† Clarke's Travels, p. 5.
‡ Idem, p. 38.

throne. Our condition, as well as every Englishman's in the empire, was that of prisoners of war on their parole. We had been allowed to move about, but always under the vigilant eye of a troublesome and capricious police. We were detained a long time, before we could learn when we might go, or by what route we should be allowed to pass." *

Dr. Clarke's prejudice, his prepossession, and his irritation, every where show themselves: his erroneous general conclusions from particular cases are every where obvious: his distorted representations continually assume the air of fiction or of caricature, throughout his massy volume. But as I have, at some length, given my opinion of this author's work on Russia, in another part of this volume, it is fit to abandon the subject here, and to refer the reader to the passages to which I make allusion. †

Sir R. K. Porter travelled in the years 1805, 1806, 1807, 1808, and his Sketches appeared before the public in 1809, about a year anterior to Dr. Clarke's work on Russia. To say the least, this gay author, at a happy period of life, was in a happy mood during his peregrinations, — drowned in love with a satellite that rivalled the splendour of the sun, — but only in his eyes, before which assuredly bewitching *glamry*, (as the Scotch say,) had exercised its magic effects. But let the author speak for himself. "At a ball given by Countess Orlof, there was," he says, "a planet brighter than even Venus to me. She was my guiding star through all the mazes of this happy festival; and as I walked or sat by her side, I saw in her all the fascinations of Russia, France, and Italy, blended with the interesting modesty of my dear native England." ‡ Would that some of the brightness of this refulgent planet had illuminated the pages of the impassioned author! But, in truth, the best criticism of Sir Robert's work may be found in his own pages.

"The work appears with every imperfection; and three *immoveable ones*, hefears, are prominent: continual egotism, an appearance of

* Clarke's Travels, p. 172.

† Vide pp. 478—481.

‡ Travelling Sketches, vol. i. p. 214.

ostentation, and perhaps a too unreserved disclosure of his own situation and feelings." *

It required but little capacity to discover that, "it is not the studied work of an author bringing forward deep researches, valuable discoveries, and consequential observations, but the familiar correspondence of a friend, noticing the manners of the people with whom he associates, their fashions, their amusements, &c." †

Sir Robert Wilson seems to have modelled his character of the Russians, chiefly from that of the officers of the army; the most civilized, the best informed, and by far the most refined part of the population of the Russian dominions. The partiality he has shewn for this people, is easily explained, by his want of a long residence, and a general association, with all classes of the natives. His peroration at once explains his general ideas. "I confess," says Sir Robert, "that I do feel a great, an inalienable attachment to the Russian nation. As this sentiment, however, was gradually impressed by an impartial examination of the Russian character, and the validity of its pretensions to esteem, such a bias, formed by the conviction of experience, will surely be allowed to augment rather than impair the force of arguments which have been adduced for the purpose of establishing amongst my own countrymen an equal and just regard for a nation so worthy of their cordial amity; a nation which is so strongly predisposed, from admiration of British character, as well as from sense of reciprocal interest, to renew and perpetuate the connection.

"Yet I have traced the imperfections of the Russians without extenuation, not only in justice to the public, but with a hope that so faithful a delineation may produce an impression in Russia to justify increased commendation of friends, and to disarm the powers of future malevolence." ‡

I have not the least hesitation in saying, that I have no confidence in the works of the three authors mentioned, in so far as respects the

* Preface, p. 4. † Ibid. p. 5. ‡ Preface, p. 18.

national character of the Russians, and he who takes either for his guide, will be led to the most erroneous conclusions. I make even bold to say, that in this statement, I will be joined by every traveller, and by every individual, who knows Russia: and especially by many noblemen and gentlemen, from Great Britain, whom I accompanied, or directed, in their peregrinations: — whose visits were hailed with pleasure, and whose society had so many charms, rendered more conspicuous by the contrast of that of the princes, and of the nobles, of the ancient metropolis of Russia.

In order to know the Russians thoroughly, an acquaintance with their language, and a long residence in their country, are absolutely necessary; in fact, one should associate or have connection with all ranks of society, from the autocratic sovereign to the clownish boor. The enquirer should have to transact business with them, he should dwell among them, and I would almost say, he should be dependant upon them, before the labyrinth of their character can be penetrated, and its various intricate channels fully traced.

I shall commence my quotations from Dr. Clarke's Travels. This elegant author, in whose works I have often found an intelligent, a delightful, and a faithful companion, in more genial latitudes than that of Moscow, has made numerous statements from which I must dissent, and others which I propose to illustrate. God forbid that I should become the calumniator of an individual who was only known to me, by his public character, and through the communications of some of his friends, who valued his talents and appreciated his virtues. If I even were so inclined, would not the circumstance of his having immaturely paid the debt of nature, and left a young and weeping family to deplore his irremediable loss, while in the enjoyment of a well-earned and honest reputation, altogether avert my asperity and disarm my malevolence? I owe it to his relations, to his friends, to the public, and to myself, to relate the following circumstance. A considerable part of the MSS. of this volume has been in Mr. Cadell's possession for above three years, and of course some of the criticisms, which it now contains. In the year 1822, while travelling toward the Crimea, the Caucasus, and Georgia, I arrived

with a party at Odessa. At the inn where we lodged, the landlord early informed us, that within its walls there was established an English club, and that liberty to attend it was easily obtained, it only being necessary to get a subscriber to insert our names, in a register kept on purpose for strangers. The business was arranged, and next morning I made my first visit. The extract from my journal, which follows, I hopè will neither be thought displaced, nor deemed impertinent here. "I shall never forget the impressions made upon my mind this morning, immediately on entering the reading-room of the English club. Not a soul was in the apartments; and even the keeper, expecting no visitor at so early an hour, had gone to amuse himself, and left the door open. Knowing that my name was inserted in the register, while silence and solitude reigned, I went straight forward, and from amidst some English newspapers which were lying upon a table, in the middle of the reading-room, I snatched up a copy (I think) of the Globe. The words, *Funeral of Edward Daniel Clarke*, in large types, first greeted my eye. I exclaimed, Then he is also gone! My first sensations were surprise and general agitation. I stood petrified and rivetted to the spot; my hand shook, and deep sighs distended my breast; my heart ached, and my tears flowed. At length I sat down, and I communed with myself. Conscience called me to her solemn, her terrific bar, and demanded whether I had ever injured the dead. I mutely reflected on the criticisms in my manuscript work, — now in London, and perhaps already published,—bestowed on Dr. Clarke's Travels in Russia, and I am happy to add, my soul was honourably acquitted before the sublime tribunal. That man must be devoid of taste and science, who is not charmed with the perusal of Dr. Clarke's interesting travels, in various countries of Europe, Asia, and Africa, written in an elegant and seducing style, which transports the reader with the author to the scene of action, and often calls up living images from among the dead. But I deeply regret, that such a genius did not reside longer in Russia, to have acquired a more accurate knowledge of that country and its inhabitants. With the information I possess,

what a living picture would Dr. Clarke have drawn! As a traveller, I would wish to emulate his industry and his research, his talents and his example, and to avoid his imperfections. Peace to his manes! Salvation to his soul! There is no perfection on this side the grave, but in the midst of shifting scenes, and the turmoil of a transitory world, virtue and philanthropy, morality and religion, will ever flourish, and find, even in this terrestrial abode, their own reward, in a clear conscience, and in an unblemished reputation. The Christian will sigh for the consummation of happiness beyond the reach of human woe."

Truth requires that I should publish my criticisms and illustrations in their original form, in which I had fondly expected they would meet the view of the distinguished Dr. Clarke. Some time ago, so desirous had I been to make his acquaintance, that I solicited an introduction to him, from one of his friends, — to me more than a brother, — to be used on my return to England; and I had anticipated the pleasure of having gained a victory over almost unavoidable prejudice, * and evident misrepresentation, by a judicious selection of facts, and an honest developement of errors, which might have led to conviction in Dr. Clarke's mind, and to the consequent recantation of the injustice which he, unwittingly no doubt, has done Russia and her inhabitants. After this explanation, I hope no reader of my criticisms will accuse me of bad intentions, or say that I have set down aught in malice. Truth is the beacon for which I am always in search. No circumstances, of my hitherto varied and unfortunate life, have ever made me desert the hallowed path of rectitude and virtue; and no change or vicissitude will ever induce me to become the venal servant of party-spirit, the calumniator of nations, or of individuals. Not a sentence, not a word, of this work goes to press before having been seriously examined, and having met the approbation of my conscience.

* Under the reign of Paul, and followed as Dr. Clarke was by the police, while in Russia, it would have required the spirit of an angel, not to have felt irritation and indignation.

But let us proceed to our citations. Dr. Clarke authoritatively states, that "the picture of Russian manners varies little, with reference to the prince, or the peasant. The first nobleman in the empire, when dismissed by his sovereign from attendance upon his person, or withdrawing to his estate in consequence of dissipation and debt, betakes himself to a mode of life little superior to that of brutes. You will then find him throughout the day with his neck bare, his beard lengthened, his body wrapped in a sheep's hide, eating raw turnips, and drinking *quass*; sleeping one half of the day, and growling at his wife and family the other. The same feelings, the same wants, wishes, and gratifications then characterize the nobleman and the peasant; and the same system of tyranny which extends from the throne downwards, through all the bearings and ramifications of society, even to the cottage of the lowest boor, has entirely extinguished every spark of liberality in the breasts of a people who are all slaves. They are all, high and low, rich and poor, alike servile to superiors; haughty and cruel to their dependants; ignorant, superstitious, cunning, barbarous, dirty, mean. The emperor canes the first of his grandees; princes and nobles cane their slaves; and the slaves, their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire cudgels are going, in every department of its population, from morning until night." *

In Russia, where artificial distinction in society, by a rapid transition, marks the difference between a noble and a slave, between all that generally dignifies and ennobles, or depresses and degrades human nature, it might be suspected a contradiction to state, in a general way, that the picture of manners varies little with reference to the prince or the peasant. On the contrary, though some national characteristics may be common to both, yet, surely, wide is the gulf which separates the best informed of the Russian nobility from the peasantry, who, even now, tread nearly in the

* Clarke's Travels, p. 37.

footsteps of their ancestors many ages in the dust. This enormous difference of aspect, between human beings born on the same soil, has been the theme of the loud complaints, and the violent outrage, of many writers and travellers. It is not to be denied, however, that a great many of the lower nobility, beside the rank which their title commands, are little elevated, in the scale of intellect, above the boors, whom nature had destined to vassalage. The character of the nobleman is pourtrayed with the dregs of asperity, and is wofully traduced. That some individual cases may have, in a considerable degree, admitted the application of the degrading and revolting representation of the illustrious professor, I do not doubt; but, beyond all question, in the last year of the 18th century, it was not at all applicable to the first nobles of the Russian empire. It is certainly just to charge the Russians with embarrassment, in consequence of dissipation and debt. The case is so general, that it might induce the belief, that they either had a natural propensity, or were driven on by a fatality, to get into debt, and to have their estates entailed. The causes of this dissipation, and consequent embarrassment, must be sought for in their ostentation, in their magnificence, in their extravagance, in their hospitality, and even sometimes in their charity, but especially in their indolence, in their mismanagement, in the maintenance of sycophants, and in the roguery of their stewards, who, for the most part, are a set of men — unworthy the name of men — of villains and of robbers, in no degree behind the merchants in their initiation to deceit, and their practice of roguery, while they are equally destitute of virtue, equally void of shame, equally given to corruption, and equally depraved in morals. * They seldom fail to enrich themselves; and often it happens, that while their princes, and their lords, and their masters, come to poverty and starvation, they are enjoying themselves in revelry, the song and the dance.

Though the indolence and the negligence of most of the nobles of

* Vide the dreadful picture of the character of the merchants at pages 284. and 550. of this work.

Russia must disgust every Briton, yet I cannot join my assent to the unqualified degrading account which Dr. Clarke has presented. Some traits are pretty correct, when applied to many individuals; but the expression, "a mode of life little superior to that of brutes," is too strong, and its general application unwarranted by truth. Let the impartial reader consider the false effect of the words "*eating raw turnips and drinking quass*," in the above quotation, when informed, that the said *raw turnips* were slices of radish, served up according to the custom of the country, either at the breakfast (*dejeuner à la fourchette*), or with the dram (*schall*) before dinner; and that potations of *kvass* imply no more in Russia, than drinking porter, or beer in England. Throughout Dr. Clarke's work, the word *quass* (kvass), which he calls vinegar *, is always put in italics, as if there was something very characteristic and barbarous in its use. The reason of this I cannot divine. Kvass, when well fermented, is an acidulous, pleasant, and healthy beverage.

In a despotic country, some general characteristics, modified by circumstances, may be looked for among the nobles, who are the slaves of the despot; among the peasantry, who are the vassals of the lords of the creation, and who sometimes take law into their own hands, and assassinate their masters; and even in the sovereign,—for "despotism is not absolute, but merely relative,"—who, in his turn, is the slave of the grandees, and but for the military force, might even become the slave of the peasantry. Thus despotism acts and re-acts upon itself. The heaven-born spirit of man, when held in thraldom, and crushed by oppression, loses its native dignity, and its natural rights. The state, however, in which Dr. Clarke found the nobility of Russia, certainly did not admit the general application of *barbarous* to their character, as I trust has been already made sufficiently evident. † The lively manner in which this author has depicted the system of flagellation, like magic spell, at once calls up millions, and tens of millions, of human beings plying their cudgels with all due

* Clarke's Travels, p. 36.

† Vide p. vi. &c.

diligence, and almost would induce the belief, that such an exercise formed a part of their regular occupation. Surely, even in the tyrannical and the *cudgelling* reign of Paul, the Russian nation never had such a general taste for flagellation, as Dr. Clarke would make us believe; and in the reign of Alexander it has gone much out of fashion. Still, however, the nobles cane their slaves; for vassalage and flagellation are companions. I have even been informed of grandees having suffered such indignities from his Imperial Majesty, as the nobles of the autocratic government alone would endure; and also of the Emperor of all the Russias, having been necessitated to bear insults from the nobles, of a nature which could only be offered to a despot: — thus illustrating the action and re-action of despotism.

"During Easter, they (the higher ranks) run into every kind of excess, rolling about drunk the whole week, as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before; and that the same superstition which kept them fasting during Lent, had afterwards instigated them to the most beastly excesses." *

The grand outlines of this remarkably well described scene are correct, but the colours are overcharged, and bestowed too generally. Confined to the peasantry, and the less cultivated part of the nobility, the description is excellent; but without doubt, among the higher ranks, there were, and are, many exceptions to such an unworthy and debasing aspect of human nature.

"In whatever country we seek original genius, we must go to Russia for a talent of imitation. It is the acmé of Russian intellect, the principal of all their operations. They have nothing of their own, but it is not their fault if they have not every thing which others invent. Their surprising powers of imitation exceed all that has been hitherto known." Dr. Clarke gives a number of fine examples in illustration of this fact. †

* Clarke's Travels, p. 52. † Ibid. p. 67.

To this statement, general assent must be yielded, but still it must not be forgotten, that Russia has produced ingenious historians, and meritorious poets, who, while they have borrowed much from the other nations of Europe, have also, now and then, exhibited original ideas and talents; and in our days, Russia, at least, can boast of one original and great painter, whose name is now pretty generally known by the dissemination of his works, I mean Orlovskii.

"All that has been said or written of Roman-Catholic bigotry, affords but a feeble idea of the superstition of the Greek Church. It is certainly the greatest libel upon human reason, the severest scandal upon universal piety, that has yet disgraced the annals of mankind. The wild, untutored savage of South America, who prostrates himself before the sun, and pays his adoration to that which he believes to be the source of life and light, exercises more natural devotion than the Russian, who is all day crossing himself before his Bogh, and sticking farthing candles before a picture of St. Alexander Nevski. But in the adoration paid by this people to their saints and virgins, we may discern strong traces of their national character. The homage they offer to a court parasite, or to a picture, are both founded upon the same principle; and in all their speculations, political or religious, they are prompted by the same motive. A Deity, or a despot, by the nature of the one, and the policy of the other, is too far removed from their view to admit of any immediate application. All their petitions, instead of being addressed at once to a spiritual or a temporal throne, are directed to one or the other by channels which fall beneath the cognizance of the sense. Thus we find *favouritism* the key-stone of Russian government, and adoration of saints the pillar of their faith. The sovereign is disregarded in the obeisance offered to his favourites; and the Creator forgotten in the worship of his creatures."*

This language is strong, and even somewhat intemperate; but there is much truth in what Dr. Clarke has said of the religion of

* Clarke's Travels, p. 78.

the Russians, of their saints, and of their images. As numerous illustrations, of these points, are scattered throughout this work, I shall content myself by referring to some of them, and intreat the reader's attention especially to those, in which I show that the Russians worship, not only pictures called images, but also *graven* images. *

"In the class of the nobles, the women are far superior to the men: they are mild, affectionate, often well informed, *beautiful, and highly accomplished;* while the men are destitute of every qualification which might render them, in the eyes of their female companions, objects of admiration. It is not, therefore, to be wondered at, that ladies of rank in Moscow have the character of not being strict in their fidelity to their husbands; especially when the profligate example so lately offered them in their Empress Catharine be (is) taken into consideration. It is difficult to conceive how the wives of the generality of the nobles in Moscow can entertain any respect for their husbands. Married, without passion, by the policy and self-love of their parents, frequently to men they never saw until the time of wedlock; subjected to tyrants, who neither afford examples to their children, nor any source of social enjoyment to themselves; who are superannuated before the age of thirty, diseased, dirty, and overwhelmed by debt; the women of Moscow regard the matrimonial life as superior, indeed, to that of imprisonment in a convent, but as a state of slavery, from which they look for a joyful deliverance in the death of their husbands. Every one acquainted with the real history of the Empress Catharine, and the manner in which she burst the connubial bonds, will find in it a model of the state of female society throughout the empire. The wives of the nobles, it is true, do not assassinate their husbands, but the ties of wedlock are altogether disregarded." †

Dr. Clarke seems to have conceived an utter and inveterate hatred

* Vide p. 90. 148. to 158. 198, 199. 238. 258. 314. 389. 396. 416. and especially p. 418. and the other pages referred to under the words *Image* and *Image graven*, in the Index.

† Clarke's Travels, p. 79.

towards the male population of Russia. He unduly exalts the women, in order to form a greater contrast to their husbands. The Kozáks also are, probably, too highly praised in order to make a counter-part to the Russians.* Dr. C. must have been in a most unusually good-natured mood, and under some strange delusion, when he discovered that the females of Russia are generally beautiful; for, as I shall prove hereafter, this is not the case. Beauty, on the contrary, is a rare quality among them. The remainder of the description is pretty faithfully pourtrayed. The Russians are, almost universally, addicted to sensuality. The open and detestable libertinism of the Empress Catharine II., will always be an indelible stain upon, and a dreadful detraction from, her public and private character, and must have had a most baneful influence on all ranks of the nobility.

The too frequent practice of making marriages for convenience; the feebleness of the bonds of wedlock; the toleration of married couples, who live together, and shut their eyes to each other's well known infidelity; and the frequent separation of husbands and wives, sometimes not long after the pleasures of the honey-moon, are but too notorious, in the Russian empire.

I shall here take notice of the most extraordinary of establishments, the Physical Club of Moscow, because it must have had a frightful influence upon public morals. In this institution, the mysteries of nature were promiscuously celebrated, among the princes and princesses, the male and female nobles, of the freezing northern empire, by the arbitration of chance. According to some accounts, the candles being extinguished, and the whole assembly in confusion, every one seized a companion; according to others, tickets were drawn, with correspondent numbers, the bearers of which *paired off* from the grand saloon, to bed-rooms, prepared on purpose, for the enjoyment of libidinous intercourse. Almost all travellers make par-

* Vide Clarke's Travels, p. 294. The author hopes to have an opportunity, in his Travels, of reverting to this subject.

ticular enquiries respecting the former existence of this Club. One of their first questions generally is to the following effect: "Is the account of the Physical Club, in the *Voyage de Deux Français*, a fable or a truth?" The repetition of this enquiry led me to make every investigation, and I now boldly state, that the Physical Club did exist at Moscow; that its members were ladies and gentlemen of some of the most distinguished families of the Russian empire; and that it was abolished by order of Catharine II., who, though herself the most openly licentious and profligate of sovereigns, acted well in suppressing a public establishment for fornication and adultery, — a noble brothel. Though this monarch had had some individuals severely chastised, for having merely babbled about her own imperial amours, she thought proper to have a number of the members of the Physical Club punished, in order to present an example to society. Countess ———, one of the most distinguished ornaments of this association, was placed for some weeks under confinement; several of her co-partners in open prostitution, suffered degradation; and others incurred imperial displeasure. These particulars, I received from a source of unquestionable veracity, which prudence must, at present, conceal. Indeed, I am acquainted with a gentleman who was a *rejected member* of the Physical Club. He went to that *noble* place of convenience, by the recommendation of some friends, and was willing to have submitted to the usual formalities, and requisite probation. Having arrived at the club, a few minutes after the candles had been extinguished, and, already, there being present more males than females, he could find no partner; but he was kindly invited to return to an approaching assembly, for these promiscuous social meetings only took place at fixed periods. Report, however, says, that the gentleman alluded to, was admitted as a probationer; but that his fair partner having declared against him, he was rejected. Be this as it may, he certainly never returned to the club.

An institution which at once outraged the best feelings of human nature, — insulted virtue, — did open violence to morality, — broke

through the divine law, — unshackled the bonds of society, — and degraded man to the level of brutes: an institution so uncommon, that its equal is not to be found in the history of nations, might well excite the curiosity of some, the incredulity of others, and the detestation of all. Thank heaven its days are past!

I shall now quote the description of the Physical Club from the *Voyage de Deux Français*, in the original, because it would lose its *naïveté* by translation, and because some of the terms, when translated, might not be suitable for the British public.

"*Club physique.* — Nous avons été long-temps à nous persuader l'existence de cette société si extraordinaire; mais nous avons été forcés de nous rendre à l'évidence, et nous tenons les détails suivans d'un des fondateurs, qui nous en a parlé comme d'une chose fort ordinaire, ne nous cachant pas les noms des personnes affiliées, parmi lesquelles se trouvoient de ses parentes, et les noms les plus respectables de l'Empire; voici comment s'est formé cet établissement réellement unique, et qui, malgré tout ce qu'il peut offrir de séduisant, aura peu d'imitateurs.

Quatre hommes et quatre femmes, de la première noblesse du pays, dont plusieurs parens, étoient, de plus, liés par un attachement réciproque, presque généralement connu: se trouvant réunis à un souper, échauffés par le vin et par tout ce qui peut inviter au désordre, ils imaginent d'établir une communauté de bien, qui ne pourroit que ranimer dans eux tous des sentimens affoiblis, peut-être, par une possession longue et monotone: il est unanimement reconnu que la variété est une chose charmante, que les dehors de la décence, scrupuleusement gardés jusqu'alors, ne valent pas les charmes de la nouveauté; on croit donc pouvoir reculer les bornes qu'on s'étoit prescrites, qui pourtant avoient quelque étendue; la motion passe: on rappelle à l'instant l'état dans lequel avoient vécu nos premiers pères dans les jours de leur innocence: les bougies sont éteintes, et chacun se livre à l'objet que lui présente le hasard: ce premier essai ayant eu tout le succès qu'on pouvoit en attendre, il ne fut plus question que de le répéter, et c'est ce qui ne tarda pas à arriver. Au

bout de quelque temps la nouveauté n'en fut plus une ; tous se connoissoient ; et pour que la triste uniformité n'amenât parmi ces heureux couples, ni ennui, ni dégoût, ils songèrent à étendre leurs premières idées, et à former un établissement réel et stable, dont l'existence fût assurée par des lois sages qui mettroient des entraves à une publicité qu'on devoit naturellement craindre, parce que ce qui est beau en soi-même n'est pas toujours fait pour être offert au public. Le choix des membres étoit délicat ; il falloit trouver des personnes qui, dans leurs désordres même, eussent conservé une réputation intacte sur ce qu'on appelle dans le monde, *honneur ;* et dans cette classe d'hommes, on en rencontre difficilement qui, occupés sérieusement d'un objet aimable, consentent, nous ne disons pas à le prodiguer à d'autres, mais à en changer. Cependant comme une très-grande ville offre beaucoup de ressources de tout genre, le nombre des prosélytes augmenta insensiblement, et fut porté, en assez peu de temps, à cinquante de l'un et de l'autre sexe : la société se crut alors assez nombreuse pour adopter une qualification permanente, et prit le nom de club physique.

Voici maintenant ce qui se pratique à la réception du candidat : il doit, avant toutes choses, être proposé par un des membres, qui répond de lui, et sur-tout de *sa santé :* le nom du présenté demeure affiché d'une assemblée à l'autre, pour que chaque membre puisse, s'il le juge à propos, prendre des informations sur son compte : à l'assemblée suivante le candidat passe au scrutin secret, et doit avoir l'unanimité des suffrages des deux sexes, pour être admis ; si le scrutin a été favorable, le recipiendaire est averti de se trouver, à une heure marquée, au lieu de l'assemblée : il est introduit, et commence par déposer 25 roubles, qui, dans aucun cas, ne lui sont rendus ; après cette formalité, il passe dans un appartement où les femmes, dont il y en a quelquefois de masquées, viennent le considérer : après quelques préliminaires, assez indifférens, on lui annonce qu'il peut choisir, parmi les beautés qui l'entourent, celle qui lui convient : il jette le mouchoir : les réglemens portent que la personne choisie, si elle n'est pas le bien d'un autre, c'est-à-dire, retenue pour

cette soirée là, par quelqu'un des membres, doit agréer l'offre du candidat, et sortir avec lui : voilà celle qui est chargée d'éprouver le récipiendaire, et d'après le témoignage qu'elle rend publiquement de sa conduite, il est admis ou rejeté. Les épreuves par lesquelles doit passer le candidat, ne sont pas aussi multipliées qu'on pourroit le croire, et qu'on le dit même communément : elles sont simplifiées le plus possible, et d'une *unité* bien rassurante. Celui qui a le malheur ou la mal-addresse de ne pas en venir à son honneur, est bafoué, turlupiné, ignominieusement chassé, et on garde ses 25 roubles, qui ne sont pas ce qu'il regrette le plus. La réception est ordinairement suivie d'un repas, dont il est facile de se faire une idée ; propos, actions, danses, chants, tout est analogue au lieu et aux circonstances ; on ne quitte la partie que le lendemain fort tard ; les frais extraordinaires sont payés en commun, au prorata de la dépense, après chaque séance : les dépenses fixes* le sont par une cotisation de tous les membres, fixée d'après leur nombre, au commencement de chaque année : elles sont fort peu considérables. Les jours d'assemblées ne sont pas fixés ; elles ont lieu tous les 15, 20, 25 jours, plus ou moins, selon les circonstances.

Pendant notre séjour à Moskou, le club étoit suspendu: une légère altercation, survenue avec un homme de la police, qu'il falloit nécessairement avoir dans ses intérêts, en étoit la cause ; mais on se flattoit que les obstacles seroient bientôt levés, et que cette précieuse institution alloit réprendre tout son éclat.

Nous laissons à nos lecteurs le soin de faire les réflexions qui se présentent naturellement, en voyant un pareil établissement se former, s'établir, se perpétuer (il dure depuis 1784) sous les yeux, et presque sous les auspices du gouvernement ; car quoique le secret soit assez bien gardé pour ce qui concerne les détails, beaucoup de gens savent confusément qu'il existe : ce qu'il y a de plus extraordinaire, c'est de voir dans la société le maintien décent et composé de femmes (même de demoiselles recrutées par les anciennes) qui

* Comme la maison qui est louée sous un nom emprunté ; le concierge, &c.

ont figuré la veille au club physique, et leur réserve avec ceux même qui les y ont accompagnés. Nous n'aurions jamais parlé d'un semblable établissement, si nous n'avions remarqué la légèreté avec laquelle on en conversoit dans le monde, et le peu d'importance qu'on y attachoit: voilà qui en apprendra plus sur les mœurs de Moskou que tout ce que nous pourrions dire; et ce qui rend ces détails inconcevables, c'est qu'il est peu de pays où les femmes soient mieux élevées, où elles aient un extérieur plus décent, on pourroit même dire, plus froid, au moins en apparence." *

"A Russian nobleman will sell any thing he possesses, from his wife to his lap-dog; from the decorations of his palace, to the ornaments of his person; any thing to obtain money; any thing to squander it away." — "Their (nobility's) plan is, to order whatever they can procure for credit; to pay for nothing; and to sell what they have ordered as soon as they receive it. We should call such conduct, in England, *swindling;* In Moscow it bears another name; it is called *Russian magnificence.*" †

Dr. Clarke has here illustrated the love of novelty, and the extravagance, the cunning, and the meanness, of many of the Russian nobles, in too harsh language. His own work luckily contains materials to soften the asperity of the general features, and affords exceptions to the universal accusation. I need only advert to his account of the then existing collections of minerals, and other objects of natural history, of philosophical apparatus, of paintings, and of the libraries of the nobles of Moscow. ‡

Speaking of the state of exiles in Siberia, Dr. Clarke says, "To a Russian nobleman the sentence of exile can hardly imply punishment. The consequence of their journey is very often an amelioration of their understanding and their hearts. They have no particular attachment to their country; none of that *maladie du pays,* which sickens the soul of an Englishman in banishment. They

* Voyage de Deux Français dans le Nord de l'Europe, à Paris, 1796.

† Vide Clarke's Travels, p. 80. ‡ Idem, p. 134. to 142.

are bound by no strong ties of affection to their families, neither have they any friendship worth preserving." *

Apparently, Dr. Clarke had forgot the beautiful description of the love of country, natural to man, given by Goldsmith. I shall be excused for quoting the following lines in illustration of my arguments:

"But where to find that happiest spot below,
Who can direct, when all pretend to know?
The shuddering tenant of the frigid zone,
Boldly proclaims, that happiest spot his own;
Extols the treasures of his stormy seas,
And his long nights of revelry and ease:
The naked negro, panting at the Line,
Boasts of his golden sands, and palmy wine,
Basks in the glare, or stems the tepid wave,
And thanks his gods for all the good they gave.
Such is the patriot's boast, where'er we roam,
His first, best country, ever is at home." †

If the Russians have no particular attachment to their country, they must be different from all other mortals; an anomaly in the history of the world. But the contrary is the case, both among the nobility, and among the peasantry. The latter, especially, believe, that their rude climate is by far the most delightful on the globe. I have often been asked by the uncouth, rugged boors, wrapped up in their sheep-skin *shoobs*, when nature was enveloped in snow, and petrified by cold, whether the climate of England was comparable to the freezing, healthy climate of the north. And in summer, when almost half-naked, how often have they exultingly pointed to their native fields, their plains, their hills, and their forests, and exclaimed, "In no other country could you enjoy such *prekrasniyé vidi*,—such beautiful scenery!" It is in vain to speak of the superiority

* Clarke's Travels, p. 83.

† Goldsmith's Traveller.

of Britain. Doubt is evident in their physiognomy, and disbelief is openly expressed.

"Thus every good his native wilds impart,
Imprints the patriot passion on his heart." *

A trip to Siberia is thought nothing of, when voluntarily undertaken, especially as it composes part of the dominions of Russia; but the world may rest assured, that Russian noblemen, when exiled there, both conceive their residence a punishment, sigh for home, and experience, at least at times, the *maladie du pays* which sickens the soul of a *Russian* in banishment. Sir John Carr has well said, "If you ask whether the sensibilities of nature ever softened the Russian breast, read what the poor exiles have expressed in the desolate wilds of Siberia, and it will put the feelings of your own heart to their fullest proof." † At the same time, as the passions of the Russians are violent and noisy, they are neither steady nor permanent; and there is less chance that despair will drive them to acts of rashness and madness, than the *taciturn and melancholy English, who hang and drown themselves*, as even these barbarians, as they have unjustly been called, will laughingly or seriously tell you. As a great many of the nobility are continually upon the wing, from capital to capital, and from estate to estate, they are not so apt to form strong local attachments, nor of course to feel, during their migrations and temporary residences, that distressing *home-ache* ‡ (as a friend has well called it), so deeply implanted in the breasts of Britons; though some of the nobles are very much attached to their estates. But the love of country, the *amor patriæ*, is carried to such an extent, that most of them vaunt Russia, and its people, as the most distinguished nation in the annals of time. This feeling astonished me at first, as I thought they would have been conscious of their inferiority, when compared with the other nations of Europe.

* Goldsmith's Traveller.

† A Northern Summer, or Travels round the Baltic, p. 244. By John Carr, Esq. 1805.

‡ The *Heimweh* of the Germans.

I have known a few of the travelled nobility who acquiesced in this idea, but the generality suppose that the Russians are a very superior race of men, and that Russia is the Great Nation.*

The love of country, and I may also say, the love of home — for these principles are very different from each other — seem either to be part of the original constitution of man, or to be insensibly begotten with the developement of his mind. "Man is every where the same being, with the same feelings and affections, the same senses, and nearly the same desires: their modifications are but slightly varied by circumstances; and the great tablet of nature too has far less variety than we are wont to deem." †

A people without love of country would be a horror to humanity; for such spirits we must go to the infernal regions, and it may even be questioned whether that principle will be found altogether wanting there.

The ties which bind the Russians to their families, are not so universal, nor so strong, as in Britain, but that parental and filial affections exist, is beyond the reach of doubt.

It must be avowed, — and it is a lamentable avowal, — that the Russians are not a sincere people; and that not one in a hundred *has any friendship worth preserving*. Their professions are ardent: and warm hearts are deceived. The inexperienced think they have friends; but, sooner or later, they discover their mistake, and sometimes pay dearly for their ignorance. A few anecdotes will be found, in this volume, in illustration of this statement.

"Some of the nobles are much richer than the richest of our English peers; and a vast number, as may be supposed, are very poor. To this poverty, and to these riches, are equally joined the

* The Deux Français speak of "La présomption outrée des Russes, l'habitude où ils sont de vanter à outrance leur pays, leur gouvernement, leurs mœurs, leurs usages; en un mot, tout ce que est Russe, au détriment de ce qui ne l'est pas." They also notice, "Ce goût excessif pour tout ce que qui est national." Voyage de Deux Francais dans le Nord de l'Europe, vol. iv. p. 76, and p. 77.

† Introduction to Bowring's Russian Anthology, Part II. p. 14.

most abject meanness, and the most detestable profligacy. In sensuality they are without limits of law, conscience, or honour. In their amusement always children; in their resentment, women. The toys of infants, the baubles of French fops, constitute the highest object of their wishes. Novelty delights the human race; but no part of it seek for novelty so eagerly as the Russian nobles. Novelty in their debaucheries; novelty in gluttony; novelty in cruelty; novelty in whatever they pursue. This is not the case with the lower class, who preserve their habits unaltered from one generation to another. But there are characteristics in which the Russian prince and the Russian peasant are the same: They are equally barbarous. Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, unwashed, unshaven, half-naked, eating raw turnips and drinking *quass*. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the Emperor to the meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand, whose body is destitute of vermin. An ——— ———*, assured me, that, passing on horseback through the streets, he has often seen women of the highest quality, sitting in the windows of their palaces, divesting each other of vermin;—another trait, in addition to what I have said before, of their resemblance to the Neapolitans."

* It is astonishing, that a man of Dr. Clarke's good sense should, most incautiously, have endangered the liberty, and the lives, of several individuals, by making allusions too strong to admit of mistake, or by openly giving their names. His example is to be reprobated, and should be avoided by those who wish not to ruin their friends and acquaintances, under the sway of a despotic government, even though, comparatively speaking, in a mild reign. Had Paul lived, and had Dr. Clarke's Travels come under Imperial cognizance, there are certainly some persons who would have been sent to Siberia.

"The true manners of the people are not seen in Petersburg, nor even in Moscow, by entering the houses of nobility only. Some of them, and generally those to whom letters of recommendation are obtained, have travelled, and introduce refinements, which their friends and companions readily imitate. The real Russian rises at an early hour, and breakfasts on a dram with black bread. His dinner at noon consists of the coarsest and most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinum*, and his nectar *quass*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where; grease and brandy. A stranger, dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin to remove the dust. If he ventures (which he should avoid, if he is hungry) to inspect the soup in his plate with too inquisitive an eye, he will doubtless discover living victims in distress, which a Russian, if he saw, would swallow with indifference. Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beauteous princesses of Moscow do not scruple to follow his example. But vermin unknown to an Englishman, and which it is not permitted even to name, attack the stranger who incautiously approaches too near the persons of their nobility, and visit him from their sophas and chairs. If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire which an English traveller, aware of its condition, would venture to approach." *

* Clarke's Travels, pp. 90, 91, 92.

I have already given my opinion as to the meanness of the Russian nobles; — many of them are given to profligacy; — sensuality is a very general characteristic; — and novelty has, no doubt, an almost omnipotent influence upon their minds.* I shall here introduce a few anecdotes in illustration of these points.

In the spring of 1821 I resided at Serpuchof, a district town in the government of Moscow. The *Maslenitsa*, or Butter-week, which precedes the Carnival, was distinguished, as in the metropolis, by balls and amusements, and even a well-managed masquerade. A sledge parade was announced for Saturday, and a *dejeuner à la forchette*, by Prince ——— *le Maréchal de la Noblesse;* and I, among others, accepted the invitation. The number of sledges was not great, nor the spectacle at all imposing. As the weather was cold, every individual present seemed to await the breakfast with impatience. After being tantalized till 2 o'clock, a shabby entertainment followed. Half of the ladies and gentlemen never sat down, but ate and drank while standing on their feet; some seized a piece of fish with a fork, put it upon a plate, and withdrew from the table; others, without ceremony, got hold of pieces of a pie, divided on purpose, and retired with them in their hands. Some got a dram of sweet *Votki*, others a glass of wine, &c. &c. All I could come at, in the universal scramble, was a little *Votki* and a bit of pie. A gentleman who had been more fortunate, and had partaken of two or three dishes, seemed to enjoy a triumph, when a servant approached him and demanded two roubles and a half; — so much for each dish, and half a rouble for his dram. His astonishing wild stare of surprize, fury, and indignation, and his hearty curses, I shall not readily forget. He paid the money, and the affair ended. Application was then made to some of the other guests, who absolutely refused payment. I was about to quit the *grand hall*, when a servant approached me and demanded *a rouble and a half*. I felt insulted, and while scolding, desired that Prince

* Vide p. viii. and the following pages.

——— might be told, that I had been present at a public entertainment, and that I should never pay a kopeek, and off I went. Every individual present understood, that the paltry breakfast was given by Prince ———, and indeed a number of his favourites were not asked payment. His steward was master of the ceremonies; his cooks prepared the dishes, in the assembly-rooms of the town; his servants waited at table; and he himself acted as host during the entertainment. Deservedly, he was abused by his countrymen for this *acte éclatant.*

A nobleman of the highest rank, now in his grave, invited his friends to an elegant dinner, and splendid entertainment, in his fine gardens on the banks of the Moskva. The most distinguished personages of the metropolis were present. With surprize, one of the guests was remarked, as he most dexterously conveyed a silver spoon, which he had been using, into his pocket. Immediately after dinner, this *noble* left the party, and attended by livery servants, got into his carriage, and drove home.

A prince of the northern empire having entered one of the magazines at Moscow, wandered up and down, passed a number of articles in review, and demanded their prices. While the proprietor and his assistants were busily occupied in shewing a variety of wares to numerous purchasers, the said nobleman clandestinely, — and, as he thought, without being seen, — seized a gilded tea cup and saucer; conveyed it under his cloak; commenced a general conversation; pretended to have forgotten something; ran off with his booty; deposited it in his carriage; re-entered the magazine; bought some trifling article; departed, and, followed by a couple of servants in gorgeous apparel, seated himself in his vehicle, and, no doubt, dwelt with complacency on his triumph, as he was hurled along the ——— street to his splendid palace.

But though such striking cases of *noble meanness* and *theft*, now and then, occur, the reader is not too hastily to generalize, and to suppose, that they are very common.

Prince ——— is one of the most distinguished individuals

among the nobles of Russia: he has been a conspicuous character for many years at the Petersburgh court; he served under the politic and licentious reign of Catharine II., the retrograding and *barbarizing* reign of Paul, and the mild and ambitious reign of Alexander. He is now at Moscow covered with honours, and as he is still in the service, likely soon to be *Chevalier de tous les ordres de la Russie.* Besides, the prince is one of the most polished, and best informed of the Russian nobility; is a man of much information, and has an elegant taste. If debauchery have any place in the temple of fame, *His Excellency* will certainly be seated on its pinnacle, unless that place be reserved for his late imperial mistress, Catharine II.: for no sum of money has been thought too extravagant; no attempt too hazardous; the violation of no bond too sacred; — to win the heart or good graces of a beauteous lady. Indeed, the sums this northern nabob has expended on the fair sex, exceed all belief, although consistent with his colossal fortune, of about a million of roubles a year; and, probably, they bear no mean proportion to the enormous waste of public money, by that wily genius, the Semiramis of the North. How many thousands, nay even millions, of roubles, has this grandee spent for the gratification of sensual appetite, for the ornament of his palaces, and for the splendour of his public entertainments, feasts, balls, &c.!

Although Prince ——— already has one foot in the grave, and is often severely tormented with the gout, no sooner does a paroxysm cease, a lucid moment arrive, than his old passions and appetites revive, and the baneful practices of his youth disgrace his hoary head.

I may be allowed to report here two short histories, in order to give an exact idea of this *noble*'s character, especially as his conduct is not singular in Russia.

Some time ago, Prince ——— seduced ——— ———, a young and fair French lady, at Paris, — or rather, he compounded with her mother, so that the damsel should become his mistress. The happy couple arrived in Russia, and spent a number of years together at Petersburgh and Moscow. Although the lover was not confined to his

chere amie, for social commerce, he either became tired of his concubine, or she of him, and it was agreed that they should part. Perhaps the separation was hurried by a Frenchman, a medical man of some reputation, — *whose moral feelings we must admire*, — who offered to espouse the fair damsel, upon condition of having the nobleman's protection in practice, and of receiving thirty thousand roubles in tangible cash. To these terms the prince at once consented: the money was paid; his *partner* was set off in fine style, received abundance of presents, and was loaded with protestations of never-failing affection. The nuptials were celebrated; and Mr. —— had the impertinence and audacity to carry his wife to public entertainments — to the balls of the merchants; and the mercantile society, which includes many respectable foreigners, had the weakness quietly to submit to the insult.

Ye generous spirits, who admire, who protect, and who foster genius, — whose sympathies are roused at the sight of talents struggling with poverty, and who detest meanness and oppression! — give way to your sensations, let the flood-gates of your feelings open, and let your indignation have its full sway, while listening to the following history.

Mr. Lavrof,—now beyond the reach of woe,—whose pencil designed the originals, from which most of the plates in this work have been engraved, was a laborious and excellent artist, a faithful copier, and a man of some genius. He was attached to the *Kremle Expedition*, of which Prince ——— is the chief: he married early in life, and as his salary was but small, he was soon placed in scanty circumstances; and, indeed, had to struggle for an existence.

Prince ——— employed Mr. Lavrof to take views of two of his magnificent estates in the neighbourhood of Moscow. This artist called, one morning, to show me the rude sketches, from which he had finished drawings, now in the possession of the prince, and decorating the walls of his palaces. After paying some compliments to the British for the encouragement he had received in his professional line, Mr. Lavrof, with a burst of fury and indignation, while the

tears stood big in his eyes, and while unrolling the sketches, gave full play to the feelings of his mind. "After months of incessant labour," said he, "and the exertion of whatever talents I possess, while I might have been lucratively employed, at a time that my young family were nearly in starvation, to please Prince ———, I finished the drawings. When in want of the necessaries of life, I carried them to His Excellency, presented them, and rejoiced to find that they pleased. I now formed presentiments of receiving, if not a liberal,—for the prince is very stingy, except to his mistresses,—at least some reward for my labour; and already fancy crowded my family around the social board, partaking the festival which his generosity allowed me to give them. The prince called one of his servants who was standing by, and gave him an order, which I supposed was to bring his purse or his pocket-book, or a sum of money for me. The servant returned, bearing upon his arm a waistcoat-piece, and as much coarse cloth as would make a coat, and gave them to his master. He received them,—passed encomiums upon their superior quality,—triumphantly added, that they were the product of one of his own fabrics,—presented them to me, saying they would be a remembrancer of him, and while expressing his sense of gratitude for my exertions, by his motions he gave me to understand that I might now retire. I did so; but scarcely had I left the room when I burst into tears: the servants saw me, but I was mute. My heart bled: I had often heard of the sweets of liberty, I now longed for them; though not a vassal, circumstances chain me to the spot. I dared not speak a word, or my place in the *Expedition* would have been lost, and my family ruined. You are a Briton,—you will not betray me,—to whom, after the lapse of years, my spirit has burst its chains and made known its sensations. But let this history remain in your own breast: during my life it must never be told."

I have obeyed the injunction — Lavrof is no more; he died in poverty; his widow and his children are in poverty still; and she is exposing the last remains of his workmanship, rude sketches in Russia, the Caucasus, and Georgia, which were never doomed by

him to see the light, in order to procure a morsel of bread for her little ones. May the prince bethink himself! — May he hasten to show his grief and his penitence by acts of generosity and charity! — The labourer is worthy of his hire; and though he be beyond the reach of woe, his representatives, his children, are in life.

That the Russians are *all equally barbarous* is not true, nor were they so when Dr. Clarke visited their territories. The character I have sketched, controverts such a conclusion, with respect to the nobles. * The clergy are generally ignorant, and many of them corrupt in their lives; and the merchants, for the most part, are villains, but neither class can be said to be *barbarous*; and I shall endeavour to show hereafter, that the Russian boors, strictly speaking, are not *barbarians;* that they have broken the trammels of barbarism; and though still sufficiently degraded in the scale of being, that they are in the agricultural stage of civilization, curbed by despotic power. I cannot avoid wishing that Dr. Clarke had known the following circumstance, which would have been matter for a *jeu d'esprit*, or for some lively exhibition.

The late Rev. Dr. Beresford, — who was for some time minister of the Reformed Church at Moscow, before the conflagration of that city in 1812†, — was a man of talents, and equally remarkable for the pungency of his wit, and the eccentricity of his manners. He made a memorable distinction between the two great classes of society in the autocratic dominions. All the difference, said he, between a Russian nobleman and a Russian peasant is simply this: the former wears his shirt *under* his trowsers, the latter wears his shirt *above* his trowsers.

Strangers will easily comprehend the force of this pointed and satyrical remark, when informed; that the Russian nobleman's dress, at least in polite society, is the same as that of gentlemen all over the Continent, modelled after the French fashions; that the Russian peasants, both in summer and winter, wear a kind of trowsers called

* Vide p. vi. &c. &c. † Vide p. 375.

portki, which hang upon the haunches after being loosely fixed by a tape which passes through an eyelet; — and that in summer, when at work, or when it is very warm, they only wear their shirts, their trowsers, and their boots; their shirts hanging half way to their knees, over the top of the trowsers, somewhat like the waistcoats of more ancient times. Generally you will find them so habited, even in winter, when divested of their sheep-skin *shoobs*; but it sometimes happens that their shirts are put under their trowsers. Most of the clergy, and of the merchants, dress in a similar manner, as I have often seen them at their houses; but the long ecclesiastic robes of the former, when they go to perform divine service, and the *kaftans* or coats, of the latter, which almost reach their heels, when they go to market, completely conceal the interior arrangement.

The representation of a "Russian, of whatever rank, at his country-seat," is nearly a repetition of what Dr. Clarke had formerly given, as already quoted, and on which I have bestowed some remarks. * Though such an account might be pretty correct, when applied to the lower nobility, and to the peasantry, it must be regarded somewhat in the light of caricature, to use the mildest language, as generally intended for the best society in the empire of Russia. When drawing the character of polite society, the customs and manners of the superior classes ought surely to have a preponderating influence on our opinion. And, without doubt, Dr. Clarke must have met with some of the nobles of Russia, who were very cleanly in their persons, and not only elegant, but even exaggerated, in their dress. Had he penetrated into some of their private apartments, late in the evening, or early in the morning, he might have witnessed scenes of confusion which would have astonished him.

That vermin are abundant in Russia, is beyond all question, and especially among the peasantry, whose manner of destroying them Dr. Clarke has depicted. That many of the nobility are surcharged with vermin, is true; but that the exceptions are not more numerous

* Vide pp. xxi. xxii. xxiii.

than one in a thousand, is contradicted by my experience. I have made repeated journies with Russian noblemen, I have slept in the same room with them upon adjoining beds, and I have passed days and nights in the same carriage when in contact with them, without having experienced such a dreadful visitation as Dr. Clarke alludes to. Once or twice, indeed, it has happened, that I have met with some exotic stragglers upon my body.

The following anecdotes would well have suited Dr. Clarke's work, and may seem to militate against my own opinion.

Mr. ——, a man of genius, of great natural talents, and possessed of an astonishing memory, one day remarked, in a conversation about the Russians, that the only time he ever was infested with vermin, was when he resided at Moscow in great style, kept his carriage and four horses, and a lackey to attend him. As Mr. ——'s residence in the capital was in winter, as he wore a great bear-skin *shoob*, and as he made numerous visits, this circumstance admitted of an easy solution. While Mr. —— stopped at any house, his man-servant who accompanied him, either held his shoob in his arms, or when tired, he made it his bed, on the bench of the anti-chamber, or upon the floor; a practice not yet abolished from the precincts of the Imperial winter palace at Petersburgh, in the lobbies and anti-rooms of which, a dozen or a score of livery servants may sometimes be seen reposing on all sides, like as many dogs. Besides, Mr. —— frequently sent his lackey on messages; and as it is uncommon for Moscow servants to walk, he took the carriage, and usurped the place of his superior. After this explanation, there is no difficulty in conceiving, how vermin might be bequeathed by the servant to his master. By the same means, no doubt, even those Russian nobles who are cleanly themselves, may frequently be invaded by an host of merciless intruders, who neither respect age, nor sex, nor rank.

A tutor, who was attached to two pupils, sons of one of the most distinguished of the ancient noble families of Russia, carried them with him to an exhibition of animals, birds, &c. In the collection was an amusing monkey, which was said to be very dexterous in

seizing those little insects which generally have their abode in the heads of children. It was proposed to make the experiment; but the keeper of the *menagerie* said he was sorry on account of its being the dinner hour and none of the servants present, that unless they would wait a little, they could not be gratified. One of the pupils easily overcame this objection, by proposing that his brother's head should be examined. Accordingly, the monkey began his operations among the hair, and discovered abundance of prey, to the no small amusement and laughter of the few visitors who were present.

That women of the highest quality may have been seen, at a chance time, in the act of divesting each other of vermin, I do not pretend to doubt; but sure I am, that the gentleman alluded to as authority, will contradict the statement, if such an action was meant to be generally characteristic of the Russian ladies. That many of the *dames et demoiselles* of Russia require to use the close-teethed comb, is beyond all question; but they do not exhibit themselves at the windows of their palaces when so employed. I should not be warranted by truth in asserting, that none of the ladies are free of corporal or *cranial* insects.

By the "real Russian," Dr. Clarke seems to have meant, in the above citation, the less cultivated, or the uncultivated nobles, who combine a mixture of the customs and manners of the peasants, with the affected imitation of those of the capitals. If applied to the nobility in general, it certainly is a misrepresentation. I have lived, and I have travelled, with different nobles, in my official capacity; I have arrived in the family circle of noble families, of the highest and of the lowest classes, at all hours of the night, and of the day; — and I only recollect, a few times, having seen a nobleman take even a dram of sweet *Votki* in the morning, except upon the road. The custom in Russia is to drink tea and coffee at a pretty early hour, and generally without eating either bread or sweet cake. The Russian breakfast follows at 10, 11, or 12

o'clock.* The dinners and suppers generally consist of a number of good dishes, in which a mixture of German and French cookery prevails, besides some of those which are almost peculiar to Russia, as *stchi*, salted cucumbers, *klukva*, and *kvass*.† I have seldom had to complain either of the number, or of the quality of the dishes at the tables of the first nobility. On the contrary, the attention paid to eating, and drinking, and cookery, has always appeared to me by far too serious an affair in Russia. Almost all the higher nobility either have had foreigners to teach their slaves the art of cookery, or still retain them, in order to satisfy their delicate and fastidious palates. Others have sent their vassals to the Imperial kitchen, or to the tuition of some distinguished cook in the capitals, in order to be taught so important an art. In some of the larger establishments of the nobles at Moscow, four, six, eight, and even above ten men-cooks are employed, besides half a dozen, a dozen, or a score of assistants in the kitchen; and scarcely will you find the poorest and the meanest noble without a man-cook, even when living retired in the country. The cause of this is evident. A slave being once taught, costs his master little or no expence, besides his maintenance and his clothes. In Russia, women-cooks only get employment among the merchants, the clergy, and free people, and in foreign families.

The Russians certainly indulge themselves in eating too frequently and too abundantly; and the fair ladies, no doubt, destroy the beauty of the female form by a want of discretion on this score. To use terms which may least offend them, the nobles may be reckoned *des gourmands* et *des gourmandes*; and, as already said, they are great sleepers.‡

That "the principal articles of diet are the same every where, grease and brandy," is not true. The remark never was applicable, nor is it applicable, to any class of the Russians. It cannot respect the higher nobility, who have excellent dinners and suppers, with

* Vide Note, p. 578. † Vide p. 482. ‡ Vide p. ix.

rich and highly seasoned sauces, who merely take a dram of sweet *Votki*, or of *Liqueur*, as a whet before commencing their repasts, and who are very temperate as to wine; it is not applicable to the lower nobility, whose mode of life is a combination of that of the peasantry and of the superior nobility; it cannot be applied to the clergy, or to the merchants, the poorer of whom live in a style little better than the peasants, while the richer imitate the nobles, although many of both classes, but especially of the former, freely indulge in the use of brandy; and it is notorious, that black bread and *kasha* (buck-wheat pottage), with butter, or with oil, form the chief articles of Russian food, among the peasantry, in the army, and in the navy, and that *kvass* is the universal drink of all the lower ranks, and is even found at the tables of the highest nobles of the land. * It is true, however, that grease, and butter, and oil, enter extensively into the cookery of the Russians, and that the lower orders are much addicted to indulgence in the use of their *vino*, called brandy. † But assuredly they form "no articles of diet."

Dr. Clarke, in one of the most lamentable periods of Russian history, when truth was more than amply severe in the dismal picture of Russian manners, often saw with a prejudiced eye. What could he know of the manners of the peasantry? And notwithstanding what Sir R. Wilson has maintained to the contrary, respecting the freedom of the nobility to entertain strangers in the time of Paul ‡, in the particular instance of Dr. Clarke, at least, it may be stated as an incontrovertible fact, that, aware of his actual position, and his being followed by the emissaries of the police, and alarmed at the sudden and dreadful measures of the misguided, frantic, and ruined Paul, they were afraid to invite him to their houses; and when they did so, after his arrival in the interior of their hospitable mansions, they laboured under much fear, which only left them, when his carriage had fairly quitted the neighbourhood of their abode.

It may have been more common about the end of last century

* Vide p. 482. † Vide p. 372. and Note.

‡ Preface to Brief Remarks on the Character and Composition of the Russian army, &c.

than at present, for individuals of all ranks, and at the first tables, to retain the same knives and forks during dinner, at the conclusion of each dish, cleaning them upon a piece of bread, or sometimes without this ceremony, laying them down upon the table cloth. The same indecorous custom is still prevalent, but certainly, in the houses of the more polished nobles, your knives and forks, if you put them upon your plate, are taken away, and replaced by others; among the lower classes, when left upon the plate, they are taken away, wiped, and returned to you. But at a Russian table, every one pleases himself, so that it not unfrequently happens, that one half of a party have their knives and forks changed, while the other half retain theirs, from the commencement to the conclusion of the repast. In some houses, I have seen little low silver stands placed upon the table, one for each guest, on purpose to lay the knives and forks upon when not required for duty: a custom which always reminds me, in some degree, of the different military guards in Moscow placing their arms upon stands, until they be required to make a salute to some by-passing officer. I am surprized that Dr. Clarke, who remarked the detestable manner of cleaning plates, sometimes practised by the servants in Russia, did not also take notice of another abominable usage common in the houses of all the princes and all the nobles, to this day. The men servants are so numerous, that very often there is one for each guest, besides those who serve up the dishes; so that not unfrequently we see tens, and even twenties, of them arranged in rows behind the chairs of the company, each with a plate under his left arm,—or rather, I should say, *in his arm-pit*,—which is by this means warmed and perfumed by the time the guest he waits upon is ready to receive it.

Akin to the above is the following custom. At the first tables, jellies, marmalades, and preserved fruits, are generally served up as a part of the dessert, and every guest has his own plate; but sometimes it happens, that the same spoon makes the round of the table, with the preserves or jelly, and serves the whole company; each individual having filled his mouth, kindly passing the spoon for the

accommodation of his neighbour. Among the lower nobility, the ladies and gentlemen—I beg pardon, *la noblesse*—having retired from dinner, often find fruits and jellies placed upon a covered table, to which they approach, and help themselves at their pleasure, one spoon serving all the party, however numerous; or sometimes a servant hands both the jelly and the spoon in succession to each individual. This practice is carried to the *perfection of disgust*, among the rich merchants, among the clergy, and among those peasants who have acquired wealth by their industry.

There is another custom very prevalent among all classes of the Russian nobility, which is extremely disagreeable, — that of spitting upon the floor. Neither fine inlaid floors, nor even Wilton carpets, oppose any obstacle to this detestable practice. The Russian noble will spit immediately before you, and rub the saliva with his foot. It is but just to say, however, that he, sometimes, retires to a corner of the room, to conceal this deposit. I once visited a prince, in the country, the exterior of whose palace was imposing. I was shown into his cabinet, the walls of which were elegantly adorned with paintings, and its floor covered with a beautiful foreign carpet. His Excellency and I entered into a long conversation, by the conclusion of which, it was completely bedaubed all round his vicinity. When I went to Moscow, our best room was covered with a carpet, and at a party, at which two Russians only were present, it got more injury than by some years previous use. After this, when a Russian was invited, the carpet was taken up. I would strenuously recommend the use of spit-boxes to the northern nobility; — and, it seems, that a similar advice is requisite, both for the French and Germans, who, sometimes, are guilty of the same offensive practice. *

What Dr. Clarke says, of "living victims" being seen in distress, in platefuls of soup, must be regarded as very extravagant. How many times have I dined at the tables of the nobles, without ever once having made such a discovery. The circumstance occurred

* Vide Clarke's Travels. Scandinavia.

once or twice to one of my friends, and once to myself, when obliged to dine upon the road, at the house of the steward of Countess ——. The filth of almost all the Russian kitchens might justify the most disagreeable suspicions. But to discover victims so frequently in one's plate, as Dr. Clarke seems to have done, during his short abode in Russia, would probably require microscopic aid, and microscopic imagination. The Briton who is resident in the houses of the nobles, or who even frequents them as an intimate friend, is necessitated to witness enough of disagreeable scenes, without the least exaggeration.

In addition to what Dr. Clarke has said of Prince Potemkin's abominable practice *, I have been informed, by a gentleman who had access to his Excellency at all times, that when making his morning visits on business, he often found him simply habited in his shirt, night-gown, and stockings, and stretched upon a sopha, while one of his nieces was most delectably employed in *insect-hunting* amidst the avenues of his bushy head of hair.

I must candidly state, that I have never seen any of the beauteous princesses of Moscow, nor even of the lower classes of the female nobility in Russia, imitate the elegant action laid to the charge of Prince Potemkin. In the streets of the ancient metropolis, we may see lazy loungers; — and in the shops of grocers, butchers, &c., we may remark their attendants, occupied in performing to each other, that kind of office which is chiefly requisite for children; — but certainly, those of the nobility who require the same attention, do not expose themselves publicly while in the act. The peasants, it is true, when they visit the bath, sometimes hold their shirts and their *shoobs* over a hot stove, till the vermin fall off. But they have another, and a much more effectual manner of destroying such pests, when they become superabundant. To use their own expression, *they roast their clothes*; *i. e.* they unstrip themselves, and having loosely rolled up their vestments, they introduce them into the hot oven of

* Vide p. xxxvii.

the bath, and they allow them to remain there, until they conjecture that no more victims remain for sacrifice.

Another very extraordinary practice is prevalent among the peasants, in the poorer villages, or those which have no *banyas*, or baths. In Russia, all the peasants' houses have stoves, like bakers' ovens, with flat roofs, in which they not only bake their bread, but also daily cook their victuals. On Saturday evening, these ovens are made to serve the place of baths. Being duly warmed, water is thrown into them, and abundance of vapour is instantly produced. The peasants, one by one, *creep* into the interior of the oven, and having steamed themselves, they use ablutions with cold and hot water, as in the ordinary *banya*. This custom, I believe, has not been noticed by writers, and hence, last year, one of the party with whom I travelled, Count Salazar, was rivetted to the spot with astonishment, when he first witnessed this operation, in a village in the south of Russia.

The Russian peasantry, during winter, generally sleep on the flat tops of their ovens, but they are not averse to enter them, or at least half-enter them, for they are excessively fond of heat. A woman servant attached to my family, in an extremely cold evening, was missing. After a long and anxious research, she was discovered, in a profound sleep, within the kitchen oven.

"The horrors of a Russian kitchen are inconceivable." This is generally correct, for there are but few kitchens, the interior of which could be viewed without the appetite being appalled or destroyed: it is in Britain alone, and in many cases not even there, that the kitchen will bear a nice scrutiny. Picking the teeth with a fork, during meals, is still very prevalent, and is a most offensive custom.

Dr. Clarke is nearly correct in saying that "there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach." It must be honestly avowed, that there are very few beds in which one would choose to sleep. It is astonishing, that the Russians should not pay more attention to fine bed-

rooms, and elegant beds, for daily convenience, and not for mere exhibition; especially, as most of the articles requisite for accomplishing that purpose are low priced.

During my first journey in the interior of Russia, we * often stopped to pass the night at the houses of the nobility. Less experienced as a traveller, than now, and having little recollection of the early state of European nations, not omitting that of Great Britain †, I was powerfully struck with the manners of the Russians, and entered many accounts in my note-book as peculiarities, which I afterwards found to have been, or still to be, general among all nations and tribes, varied by circumstances, advancing from barbarism to civilization. Even many things which I supposed to be confined to the more civilized nobility, I now know to be common to some of our continental neighbours.

I was astonished at seeing the nobles, on arriving at the houses of their relations, or coming to the festivals of their neighbours, accompanied with their beds. A *fête* was to be given by Madame Poltaratska, the mother of the gentleman whom I accompanied, in the village of Gruzino, near Torjok, on the Sunday subsequent to our arrival at that estate. Throughout Saturday, carriages filled with nobles continued to arrive from time to time, some of them with large bags filled with beds, and fixed behind them; others followed by *telegas* loaded with beds and pillows. Although the house of Madame Poltaratska was of considerable size, it was matter of astonishment to me, where the whole party, amounting to nearly fifty individuals, were to find rooms for their accommodation in the night, though the *beds* were already provided. Conversation and cards were the evening amusements, and at 11 o'clock an elegant supper was served up, and at its conclusion, a scene of bustle and confusion followed which rivetted my attention. The dining-room, the drawing-room, the hall, the whole suit of apartments, in which we

* In the year 1815, I accompanied the late Mr. D. M. Poltaratskii from Petersburgh to his estates in the governments of Kaluga and Orel, passing through Moscow.

† Vide p. xi.

had passed the evening, were converted into bed-rooms. Dozens of small painted and unpainted bed-steads, each for a single person, and of the value in Rusia, of five roubles, were speedily transported into the chambers, and arranged along the sides of the rooms, which soon resembled a barracks, or the wards of an hospital. Scores of servants, both of those belonging to Madame Poltaratska, and to the visitors, were now running backwards and forwards, with beds and mattresses, pillows and bed-linen, *shoobs* and baggage. Many of the beds and mattresses had no inviting appearance. Some of the guests who had been less provident were accommodated with beds; but as there was a scarcity, the beds of the servants were used by others. The number of bed-steads was also insufficient; but this was of little moment; a number of beds were immediately arranged on the floor, some upon chairs, and others upon the *lejankas* (flat stoves, or parts of stoves); besides, all the sofas were at once converted into places of repose for the night.

This mode of arrangement proves particularly disagreeable among the poorer nobility, who have small houses, and even at some of the country-seats of the highest nobles. Accustomed to the luxury of a separate bed-room, and of a well-arranged bed, in Britain, to which I could retire at pleasure, I have often found it no trifling inconvenience to be necessitated to remain at supper, or till a card party were tired of play, before the place of repose was emptied of the company; and still more so when placed in the night among a crowd of strangers.

As the rooms are generally warm in Russia, very frequently the whole of the bed-clothes allowed you are two small sheets, sometimes clean, sometimes dirty, and a small counterpane. The Russians are fond of immense sized pillows, and make use of a great many of them: seldom less than four are given you when there are few strangers on a visit. In winter most of them sleep in warm night-gowns, and some in pelisses lined with fur. Even some of the lower classes envelope themselves in their *shoobs*, or use them in place of bed-covers. Others again prefer bed-covers, either wadded with

cotton, or lined with the fur of white hares, which are very common in the north.

Few rooms altogether fitted up and furnished like bed-rooms, as in Britain, are to be found in the northern empire. They form a luxury which the Russian knows nothing of, except what he has learned in foreign countries, heard of from travellers, or read of in books. I do not mean to say that the Russians have no rooms called *bed-rooms;* on the contrary, their Russian appellation *spalni* continually resounds in your ears. Besides, you will find in the palaces and mansions of the nobles, elegant rooms, containing state-beds in which no person reposes. As such apartments are generally left open, and as they make a part of a suit of chambers, they may be reckoned part of a nobleman's *parade,* or *show-rooms.*

Now that I am upon the subject of beds, I ought to notice a nightly scene in the palaces of the nobles of Petersburgh and Moscow, as well as of the interior of the empire. All travellers have noticed the enormous number of servants attached to the establishments of the grandees.* Few of them, perhaps, enquire, or had an opportunity of knowing how these servants are disposed of, when the evening parties break up. So many of them retire to the wings and the other numerous edifices, which are always the concomitants of a princely fortune in this country; and those who are inmates of the master's dwelling, occupy the lower story and the back rooms, and there they sleep; the rest make their beds upon the floors of the anti-chambers, and even, at times, within the rooms. My attention was first called to this subject when in the house of a great noble. According to custom, I had risen very early in the morning, and had called for a servant; — for bells are scarcely ever to be found in Russia — till I was fatigued. I then sallied forth, and I found the whole range of the back apartments of a large house covered with beds laid upon the floor, and a crowd of human beings huddled together, under sheep-skin *shoobs,* great-coats, bed-covers, or whatever

* Vide p. 414.

had come most readily to hand; so that while the walls of the elegant suit of apartments in the front, were covered with paintings, the floors of that in the back, were covered with human beings, like so many dogs.

Some time ago, I was called to a noble patient, whom I could not quit for the night. I went early to bed, and promised to see the lady at two o'clock in the morning. The servant who was ordered to bring me a light at that time, not arriving, and the hour having already struck, I felt anxious, and determined to go in the dark. I left my *sopha-bed*, sallied out, and at the head of the staircase, I stumbled and fell among some men-servants who were in the arms of Morpheus. Already accustomed to Russia, I was not alarmed; I got up, and I held on my way to the chamber of the sick. The adventure was subject of laughter in the morning, — but at all my subsequent visits I took care to make no more perambulations in the dark.

In the year 1820, General N—— gave a fête in consequence of its being his eldest son's birthday; which, indeed, was prolonged for two, three, or four days, according to the will of the guests to remain or to depart. Some of the party appeared on the preceding evening, and here, in the usual manner, took possession of a number of houses adjoining the general's fine mansion. On the following morning, many more guests arrived; and by the time divine service was concluded in the church, above a hundred had made their appearance. The festival-day was occupied with a splendid dinner, card parties, and a ball, which was followed by a masquerade. Those of the nobility who had been provident enough to bring beds with them, were pretty comfortably situated, although many of them lay on the floor for want of bed-steads. Some who had speculated on the chance of finding beds, especially those of high rank, got such as the house could muster, and what contented them. But some individuals of lower rank, who had made no provision, although all the beds of the servants were put in requisition, came but badly off. They reposed on chairs, or on benches, or on the floor, enveloped in *shoobs*, or under whatever kind of covering they could procure.

I made a *morning visit about eleven o'clock* on the following day, to one of the houses, in which were lodged some of my male acquaintances, and others whom I had treated as patients. The scene, even after a number of years travelling and residence in Russia, struck me forcibly. The hall and the drawing-room were literally a barracks;— sofas, divans, and chairs put together, covered with beds, and their fatigued or lazy tenants, formed the scenery of the first apartment, — in the latter was arranged a *sleeping-place*, upon the floor, for half a dozen noblemen, with beds, pillows, *shoobs*, great-coats, &c. The possessors of this den, wrapped up in splendid silk night-gowns, some lying down, some sitting up in bed, some drinking coffee and tea, and smoking tobacco, amidst mephitic air, and surrounded by chamber utensils, and other disagreeable trumpery, formed a curious motley association.

Dr. Clarke informs us, that "The Emperor Paul exercised his cane upon the nobles who were his officers;" and adds, "Under such government, if we find them servile, oppressive, cowardly, and tyrannical, it is no more than may be expected from their mode of education, and the discipline they undergo. They will naturally crouch with their heads in the dust before an emperor, or his favourite, and trample their inferiors beneath their feet." *

This is just reasoning, and is confirmed by daily facts. But even the iron chains of despotism cannot always bind the naturally free and heroic spirit, as is well illustrated by the following anecdote, which was related to me by an officer of the Imperial Guards.

A General, who commanded a corps of artillery stationed at the Imperial head-quarters, had incurred, on some trifling occasion, the serious displeasure of the Emperor Alexander, shortly before the battle of Leipzig. His Majesty very unceremoniously sent one of his aides-de-camp with an order, that this officer should give up his command, repair, within twenty-four hours, to a village at the distance of twenty or thirty miles, and take charge of a regiment

* Clarke's Travels, p. 93. and p. vii. of this work.

stationed there. Surprize, indignation, and fury were successively evinced by the General, but still he obeyed the mandate. He left head-quarters without even a moment's loss of time, — arrived at his new destination, — examined it, — reviewed the regiment, — and immediately drove back to his former station. At a review of some troops, on the following morning, the Emperor's eye soon perceived him at the head of his corps. Astonishment and rage were depicted in the monarch's physiognomy, and he dispatched an aide-de-camp to enquire, what the General was doing there, — and why he had left his new station, and dared to disobey his sovereign's order. The General, who is a man of talents, of general information, and of an unconquerable and somewhat ferocious spirit, with energy replied to the aide-de-camp, " Go back, and tell his Imperial Majesty, that the present time is highly important, and that I feel anxious for the fate of Russia: tell him, that henceforth, I serve, not Alexander, but my country; and that I am here, where I ought to be, at the head of my troops, ready to sacrifice my life in her cause." Such an uncontemplated and heroic answer, instead of rousing the furious passions of the mind, as might have been expected, were despotism really absolute, had a very opposite effect. The Emperor seemed palsied, replied not a word, and was glad to hush the affair to sleep, lest the General's example should be too generally known, and become a precedent, for the future, to the officers of the autocratic army. Before the battle of Mont Martre, the General, who continued in his former command, had a station assigned him, in the middle of danger, on purpose, as it was supposed by some, that his head might be carried away by a cannon-ball, and thus rid the Emperor of a refractory and liberal-minded officer. This gentleman, who fears no danger, rejoiced at the occasion, fought bravely, and conquered. It redounds to the credit of Alexander, that he called for the General on the field of battle, and bestowed upon him the cordon of St. George. Since this period he has been employed on an important mission; and at this moment, he holds one of the highest and most responsible offices of the state.

The last campaigns, and especially the residence of the Russian troops in France, gave their officers an opportunity of acquiring ideas of freedom, which otherwise they might never have known, and also put passions into action, which might have been ever dormant. I have heard some of the officers of the Russian army speak with an independence and liberality of sentiment which did credit to their understandings, and honour to their hearts. But they are generally cautious, and know those well to whom they communicate their opinions; and they require to be prudent. A Major-general, one of the best informed of them, has lately lost his command, in consequence of having unguardedly made known those liberal principles which dignify the human mind; and it is to be feared, that the severity with which such principles have been visited in more cases than this, may tend to suppress, at least for a time, the efforts of those who wish well to their country, by disseminating the knowledge they have acquired among their less enlightened brethren. But it is no small consolation to the advocates of liberty, to know that she has some friends in the Russian army, and even a few among the more enlightened of the Russian nobles. Hence the hope may be encouraged, that in time, some great revolution will take place, — and most probably will have its origin in the army, at present the bulwark of despotism, — which will lead to the diminution or partition of the overgrown territories and political power of Russia, and to the consequent illumination of millions of beings now sunk in mental darkness, — to the purification of religion, and to the practice of morality.

Buonaparte well remarked, "that despotism is not absolute, but merely relative. A man cannot with impunity absorb all power within himself. If a sultan strike off the heads of his subjects, according to the whim of the moment, he incurs the risk of losing his own by the same sort of caprice. Excess will always incline either to one side or the other.* When I was in Egypt, a conqueror, an

* If not so, there would be no excess.

absolute ruler and master, dictating laws to the people by mere orders of the day, I could not have presumed to search the houses; and it would have been out of my power to have prevented the inhabitants from speaking freely in their coffee-houses, where liberty and independence prevailed even in a greater degree than in Paris. The people yielded like slaves in all other places, but they resolved to enjoy full liberty in their coffee-houses, which were absolutely the citadels of freedom, the bazaars of public opinion." *

The action and re-action of despotism have been lately exemplified in Russia, and traced in characters of blood. Who can attempt to justify the horrid, and heart-revolting deeds which were the fruits of the ordinary mandates, and of the irresistible despotic *ukáses* of the late Emperor Paul? Or who can approve the insensate and barbarous methods, by which the Russian nobles rid themselves of a sovereign who displeases, or who injures them? Paul acted his part, and proved himself to be a tyrannical despot, a scourge to humanity, and, according to some, the ruin of Russia; and the nobles, having no other means of avenging themselves, and their country, wantonly put an end to the days of their sovereign, and exhibited themselves in the character of murderers.

The epithets, — fool, madman, insensate fool, veriest state buffoon, tyrant, Scythian despot, &c. — have been heaped promiscuously upon Paul by many writers. † Imbued with the same ideas, and detesting the memory of such a mortal, I was astonished at finding some of the nobles speak of the late emperor, as a man of uncommon penetration, genius, and rectitude, whose grand plans were not allowed to develope themselves, and who, with more patience and calm judgment, would have done much good to his country, and been its brightest ornament. ‡ I was still more surprised at hearing the sol-

* Memorial de Sainte Hélène, vol. iv. part vii. p. 129.

† Vide Clarke's Travels. *Scandinavia*, p. 18, 19. 519. and 528.; and *Russia*, p. 6. Memorial de Sainte Hélène, vol. iv. part vii. p. 130. &c.

‡ Vide p. 544. of this work.

diers say they had lost their father by the death of Paul, until I recollected his passion for the army. I have been upon very intimate terms with two noblemen, who held this monarch's memory in veneration, and regarded all his tyrannical and foolish acts as the deeds of sycophants and courtiers, who deceived their master, abused his authority, and used his name for surreptitious orders;—in short, who governed the state with the view of bringing about a revolution. "Had Paul lived," said one of them, "and been upon the throne, Russia would not have been invaded, nor Moscow burned. That sovereign would have prevented such measures, either by his policy, or by force of arms. He was a ruined man, and a loss to his country. He had an excellent heart. Indeed, he was no fool. He was worthy of a better end than fate had destined."

Many anecdotes have made their appearance, respecting the conduct of Paul. The following, I believe, is novel to the British public.

The wife of one of the longest established and most respectable English merchants at Petersburgh, one day went to the *Gostinnoi Dvor* in a sledge, when the streets were covered with half-melted snow and mud. Having purchased a number of trifling articles, as ribbons, tapes, thread, &c., she seated herself in her equipage with the whole of her small wares in her lap, and drove homewards. She had not proceeded far, when the carriage of the Imperial Paul came into view. She was thunderstruck; and in the anxiety to perform the humiliating obeisance, which this impetuous and unpolite monarch required even of ladies, she altogether forgot her purchases. Her coachman stopped; and just as the Emperor's carriage came alongside she sprung out of the sledge, and the contents of her lap were all instantly unrolled and displayed in the street. She was placed in the most awkward position imaginable. The Emperor, who at times was very taciturn, gazed with astonishment, then bursting into an immoderate fit of laughter, gave orders to his coachman to drive on as quickly as possible. But we have heard enough of accounts to the prejudice of Paul. The two following anecdotes prove that he, sometimes, gave evidence of an exalted mind.

There was a beauty at court, who attracted the kind attentions of the Emperor. Paul, among other proofs of his devotion, advanced her husband, who was a General, to rank and honour. After passing rapidly through various gradations, he was made *chambellan*, and was actively employed by his Imperial master, so that some millions of the crown-money annually passed through his hands. His speedy rise excited the jealousy and malevolence of some of the other courtiers; and roused the indignation and fury of his enemies. It was surmised that he was ruining the Imperial treasures, and rapidly enriching himself, by the mal-administration of his affairs, and by extensive peculation. An examination of his books, and of the general state of his affairs, was proposed, *by a kind friend*, to the Emperor. But, as he himself related to me, "Paul was wroth with the authors of a wicked report, which might prove highly injurious to an honest man, and would not listen to the proposition of an examination. But I was jealous of my character and my honour, and after repeated entreaties, I obtained permission from my sovereign to have a regular and strict scrutiny made. The examination of my books, of my accounts, and of witnesses, occupied the committee appointed on purpose to make a report to Paul, for a considerable time; and no effort was left untried in order to justify the accusations made against me. At last the report of the committee was carried up to His Imperial Majesty. On the following morning, already aware of its principal contents, as usual, I resorted to the levée. The Emperor immediately gave me admission to his cabinet, received me in the most gracious manner, and thus addressed me, '*Brát* *, I have received the report of the committee of scrutators, and I find that in the space of three years, during which some millions of roubles have passed through thy hands, thou hast made a deficiency of six kopeeks (not a penny)!' Paul then sent for his private secretary, and ordered him to make a memorandum, that from henceforth till death, I should annually receive from the revenues of the

* Vide Note, p. 510. of this work.

crown, the sum of one thousand roubles bank notes for each kopeek deficient in my accounts!"

Paul's order was immediately obeyed, and to this day the General receives a yearly pension of six thousand roubles.

When travelling in the same sledge with the General above spoken of, between Petersburgh and Moscow, he suddenly ordered the driver to stop. He had forgotten his watch at the last post-house, and was thrown into great confusion. One of the horses was taken out of the sledge, and a servant dispatched in search of the watch. During his absence the General related to me the following account: "You don't know why I am in such agitation and anxiety, and therefore I will tell you. When I was at the court of the late unfortunate Emperor Paul, I regularly made my morning visit to his majesty at a fixed hour, I may say a fixed minute; for he was remarkably severe with those who were not exact in obedience to his appointments. One morning, by accident, I was detained a few minutes beyond the critical time, and the circumstance had not escaped the observation of Paul, who had been making enquiries about me. I entered the imperial cabinet with fear and trembling, and expected to have received a severe reproof at least, if not to be made the subject of violent passion. Judge then my surprize and delight, when the Emperor, after enquiring about my health in the most courteous manner, added, with an enlivening smile, 'I perceive that thou hast come here five minutes later than thou oughtest to have been; I suppose thy watch does not go well: take mine, it is an excellent time-keeper, and thou wilt have no excuse for the same mistake in future.'"

The General awaited the arrival of the servant with the height of impatience, and when he returned, triumphantly displaying the watch at a distance, the old man was thrown into an indescribable ecstasy of pleasure. He reckoned its intrinsic value at 3000 roubles, or 125*l.* sterling. It is a large massy gold watch, and I believe it was not overvalued, in Russia, at that sum.

On many occasions, Paul was the author of actions, which while

they evinced his folly, also, at times, furnished proof of the goodness of his heart. It is generally believed, that the savage, brave, and great Suvarof fell a victim to the cruel conduct of Paul; and it appears that the distinguished and heroic Platof narrowly escaped a similar fate. Mr. N. Smirnoi in his work, lately published, under the title, Life and Combats of Count M. I. Platof*, gives us to understand that his hero was upon good terms "with the heir of Catherine, *of blessed memory*, who, with such a soul, such a heart, and such an understanding, knew how to do justice to merit, how to elevate, and how to reward in a *sovereign manner*, *when no foreign feeling prevented the activity of his truly innate and sovereign* virtues." † Afterwards, however, when Platof set off on a visit to his country and family, various reports were made to the Emperor, with respect to his want of allegiance, and to his collusions with the tribes of the Caucasus to make a general revolt. Platof was stopped in his career, carried to Kolomna, and from thence to Petersburgh, where he was lodged in the castle of Peter and Paul. But the Emperor discovered his rectitude and the baseness of his enemies, whom he gave up to due punishment, while he, to use the author's extraordinary expression, "granted a complete pardon to Platof," and received him into great favour.‡

The compulsion of the murderers of his father, Peter the Third, to walk in the funeral procession, from the monastery of St. Alexander Nevskii to the church of St. Peter and St. Paul, in the fortress at Petersburgh, after the disinterment of the body, made an extraordinary impression. "It was then," says Dr. Clarke, "the people of Petersburg beheld an interesting spectacle of retribution." —— "Immediately after the coffin of Peter the Third, and close to it, walked with slow and faltering steps, his assassin Orlof, having his

* Jisne i Podvigi Grapha M. I. Platova, 3 parts, Moscow, 1821. Vide part i. p. 38. et sequent.

† Vide Loco Citato.

‡ Nemédlenno daroval Plátovu sovershénnoyé prostchéniyé. Life of Platof, part iii. p. 42. Pardon was granted for the Emperor's mistake!

eyes fixed on the ground, his hands folded, and his face pale as death. Next to Orlof walked the Emperor, certainly manifesting, by this sublime, though mysterious sacrifice to the manes of his father, an action worthy of a greater character."* But more lately Dr. Clarke says, "This act of Paul was viewed in different lights; by some he was considered as influenced by motives of respect and affection to the memory of his father; by others, the whole transaction was considered as a censure and reproach of the conduct of his mother."†

A lately published, and very extraordinary work, contains two remarkable histories. According to Las Cases, Buonaparte related that the English had promised Malta to Paul, the moment it should be taken possession of; but that when Malta was reduced, the English minister denied that it had been promised to him; and Paul felt so indignant, that seizing the dispatch, in full council, he ran his sword through it, and ordered it to be sent back in that condition, by way of answer.—"If it were folly," said the Emperor, "it must be allowed, that it was the folly of a noble soul; it was the indignation of virtue."‡

"France, when subject to the opposing influence of many, was on the point of falling beneath the blows of combined Europe; but she placed the helm in the hands of one, and immediately the First Consul laid down the law to Europe. Such is the power of unity and concentration."

"It was curious to observe, that the old cabinets of Europe were unable to conceive the importance of this change, and that they continued to treat with unity and concentration in the same manner as they had done with the multitude and dispersion. It is no less remarkable, that the Emperor Paul, who was looked upon as a fool,

* Clarke's Travels, p. 81. 1810. Vide also Travelling Sketches in Russia and Sweden, by R. K. Porter, vol. i. p. 67.; Northern Summer, by John Carr, Esq.; Tooke's Catherine II., &c.

† Clarke's Travels, Part Third, *Scandinavia*, Section ii. p. 521, 1823.

‡ Mémorial de Sainte Hélène, vol. iii. part v. p. 174.

was the first to appreciate this difference; while the English ministers, reputed to be so skilful and experienced, were the very last. '*I set aside the abstractions of your revolution*,' Paul wrote to me (Buonaparte), '*I confine myself to a fact: in my eyes you are a government, and I address myself to you, because we can understand each other, and I can treat with you.*'"*

But it is time to return to the character of the Russians, after so so long a digression: and I shall here throw a number of facts together, illustrative of former statements.

The following account is an excellent example of the thraldom in which even liberal spirits are held in the empire of Russia.†

In the year 1821, the famous Semenovskoi regiment of the Russian Imperial Guards revolted, and notwithstanding the efforts of the police, the secret flew from Petersburgh to Moscow. I had the intelligence in the morning, from a native, and soon afterwards I made a visit to a General in the service of Russia, and with whom I was very intimate. The usual salutations being over, I said in Russ, "Well, General, have you heard the news?" With apparent surprize, because the servants were present, he replied "*What news?*" "Of the revolt of the Semenovskoi regiment?" "No," said he, while he was thrown into agitation, and made signs to say no more. The general now took me aside, and said, "Sir, our servants must not hear such language; you don't know what may be the consequences. I have heard the news, but take care and don't repeat them, and I beg that you will conceal that the revolt was talked of under my roof, or you know" ———. And, while looking towards the east, he gave me to understand, by a significant look and nod, we might learn the road to Siberia.

Notwithstanding the iron grasp of vassalage, it happens, however rare the case, that the peasantry show a most undaunted and noble spirit. In the year 1821 I was attached to General ———, a capricious and violent lord, who sometimes was extremely kind, and at

* Mémorial de Saint Hélène, vol. iv. part vii. p. 130. † Vide p. 59.

other times, rather cruel, to his slaves. He frequently ordered them to be whipped, but oftener punished them by hard work at the formation of a *boulevard*. One of them, who was employed as a man-servant, and who had often accompanied him to Moscow and Petersburgh, was sentenced, on account of drunkenness, to perform a certain task by a given time. He took the spade and worked vigorously, but was unable to accomplish the work assigned him. The General made a visit to the walk at the expiration of the fixed moment, burst into a violent passion, shook his cane in the face of his servant, scolded him severely, and threatened to strike him. So far from showing fear or submission, the man threw down his spade, and told his master that he had given him a task which he had endeavoured to finish, but being now unaccustomed to such kind of work, he found the thing impossible. He argued with force against the unreasonableness of his unappeased master, and at length, with a resolute air, ended his discourse by saying, if further punished, he would walk to Petersburgh, throw himself at the feet of the Emperor, and make known his case. The General was dumb, and the affair ended. The servant was soon admitted to his former situation. Had he shewn fear, certainly he would have received a few strokes of his master's cane.

A person who has neither rank nor title, may do much in Russia by natural resolution, or even by assumed bravado and noise. If a Russian nobleman finds himself baffled once, in endeavouring to trample upon one whom he deems an inferior, he will seldom make a second attempt, and the result of a dispute is often the most courteous conduct, and the commencement of something like real friendship.

Some years ago, when travelling with a Russian nobleman, the late Mr. Poltaratskii, who had the most sensible corporeal frame, and the most irritable mind I ever knew, I was treated very unhandsomely. He was taken unwell at Avtchurin, near Kaluga, and after the use of various medicines, I recommended the exhibition of a small dose of opium, and assured him of some repose. On the following morning, the moment I entered the drawing-room, in the

presence of the whole family, he flew into a violent rage, and abused me in the most ungentlemanly manner because the opium had not had the predicted effect. I soon discovered by his own unguarded expressions, that my orders had not been obeyed; and when he at length avowed, that he had only taken half the quantity of opium prescribed, I got angry, in my turn, and scolded with warmth. I then withdrew to my rooms, wrote a note in explanation, and resigned my situation. Mr. P., though a furious man, had a good heart. He had only had a few moments to let his passion subside, and to reflect, when he sent a message, by a gentleman who was living in the house, and begged me to come to him immediately, as he was sensible of his error. I complied, and the moment he saw me, he said he hoped I would forgive his imprudence, and *kiss* and be friends, and he then threw himself upon me. This conduct was irresistible, and I replied, that I was satisfied. From that day henceforth, I received redoubled attention and kindness, and never had the smallest reason of complaint, though before the uproar, my feelings were daily hurt by his behaviour toward me.

Richardson, who has very happily caught some of the most characteristic features of the character of the Russians, after speaking of persons of the highest rank, even before strangers, engaging in violent disputes when playing at cards or billiards, and treating each other at least with impetuosity, adds, that "in a few minutes they are as calm as if nothing had happened, and seem to love one another the more for this transient ebullition. Persons of such irregular sensibility are occasionally very brave, or very dastardly; and so are the Russians."* This observation is extremely just: such conduct is common among all classes, but the extravagance to which it is carried among the peasantry and servants, especially at market, exceeds belief. The same author remarks, that "The Russians in general show a great deal of ill-regulated sensibility. This is a character which you may often see exemplified in individuals; but, I

* Richardson's Anecdotes of the Russian Empire, p. 248.

suppose, Russia is the only country where it is so general as to become a leading feature in the *national* character." * The Russians are also much addicted to backbiting and slandering, and I seriously believe, often without any bad intention, but rather as an occupation or a pastime, however ignoble.

Nothing can be more characteristic of a Russian, than double-dealing, thousands of instances of which could be easily adduced. The following is one of the most striking which has fallen under my observation.

General ——, who had related to me some very extraordinary and abusive histories of Prince ——, concluded by advising me, as I was now in his neighbourhood, and might be invited to his parties, to avoid all association with him. Among other detestable accounts, the General stated that the Prince kept two lackeys, not for the best of purposes, both of whom having an effeminate appearance, the more readily led the mind into a delusion. It was well known to the Prince that the General related this history to every visitor, and made a point of abusing, scandalizing, and blackguarding him every where.

I made the Prince's acquaintance, notwithstanding the General's advice, and I have even dined with him. Some time afterwards, I was led by an affair of importance to his house. The conversation turned upon the General; and though the Prince was not very inveterate against his adversary, he concluded by the following expression: "I am of opinion that what Prince —— said, the other day, of General ——, is extremely just." "May I ask your Excellency what that was?" I replied. "*Oui, certainement; Prince —— m'a dit, que le Général —— est une bête qui ne doit manger que du foin.*"† We had just commenced another topic of conversation, when a carriage and six drove up to the house, and a servant immediately entered the room and an-

* Richardson's Anecdotes of the Russian Empire, p. 451.

† Yes, certainly; Prince —— told me, that General —— was a beast, who only ought to eat hay.

nounced the arrival of the General. The Prince was perfectly tranquil, while I was all astonishment; and, no doubt, I felt additional anxiety at thus casually meeting the General, because I had lately commenced a law process against him. The General entered the room, and was politely received, but scarcely took notice of me. A conversation ensued; and in half an hour the Prince and the General, *like the warmest friends*, drove off together in the carriage of the latter, to visit the archimandrite of a neighbouring monastery:—they returned to the Prince's house; there dined together; and having been joined by two other friends, they passed the afternoon and evening in playing at cards. On the following Sunday, the Prince arrived and dined with the General at his country-seat.

The following remarkable instance of duplicity, ingratitude, and perfidy, though shewn to an ignoble individual, not a little shocked my feelings: and I regret to add, that such conduct is but too characteristic of the Russians.

In the spring of 1820, I had nearly concluded an engagement at Petersburgh with General N——. One morning I made his Excellency a visit, and I had not sat long before the procurator of one of the courts of justice made his appearance, and he was quickly followed by General L——. The customary salutations and introductions being over, a lively conversation followed respecting the political state of Europe. Meantime General N—— treated the party with an excellent *dejeuner à la fourchette*, and some good wines. The procurator took leave, and our host accompanied him through three rooms to the anti-chamber, all the while keeping up a conversation. The moment they quitted the room, General L——, to whom General N—— had explained the terms of our proposed engagement, softly approached, and abruptly addressed me in French to the following effect: "Do not go to ———. You will not be contented there. Every individual, and all the physicians, are displeased with the conduct of General N——. You will never get your money." General L—— seemed inclined to continue, but General N——'s return prevented him. The contract between General

N—— and myself was already written, and I had gone on purpose to sign it. I now feigned some excuse, and saying I should return to-morrow morning, I bent my way home to take the measure into consideration. According to my promise I returned, and finished the contract, and when residing at ———, I received the following information. General L——, who was poor and in bad health, was invited to pass the summer at General N——'s estate. Here every convenience, every attention, and every kindness were enjoyed; and during his abode, his health was greatly improved. I have been assured that General L—— had made General N——'s benevolence the theme of his eulogy and gratitude, both at ———, and at Moscow: yet such was his conduct, the subsequent spring.

Had General L—— been a friend of mine, he would have been entitled to my gratitude. As we had never seen each other before, I beheld him with suspicion and with contempt. And even though the sequel proved his account to be but too correct, I heartily despise his example. To reprobate a benefactor unnecessarily, under such circumstances, and under his own roof, and even while partaking his kindness, evinced a turpitude and malevolence of spirit worthy of a fiend, and which can never be reconciled with the genius of the Christian religion, of which General L—— pretended to be a zealous disciple. In future may he bring forth other fruits!

I wish I could say that the opinion which I am about to allude to, was that of a single individual. Few, however, will openly avow it, although their conduct may illustrate its operation. Prince ———, who shot a distinguished character in a famous duel, maintained a principle as extraordinary as pernicious. After the fatigue of an afternoon's hunting, at some distance from home, a party, consisting of three Russian noblemen, and a Russian-Livonian, besides myself, agreed to quit our horses, and to return in a calash which was in waiting. Accordingly, one gentleman mounted the dickey with the coachman, while the other three and I seated ourselves in the calash. Love and marriage became the theme of general conversation, and I remarked, that it was a lamentable thing that the bonds of wedlock

were so very feeble in Russia. The Prince immediately demanded, with much warmth, and evidently with hurt feelings, if I thought them more binding in England. To this I replied, that though there were instances to the contrary, beyond all doubt the matrimonial union generally was much more sacred in England than it was in the Russian dominions; that infidelity was little known among the middling classes of society, which form the bulk of Britain's population; and that this vice was scarcely to be found, except among the highest and the lowest classes.

"You are mistaken in your principles," he replied; "human nature is every where the same, and every where nearly upon a par, with respect to love affairs. I never yet knew one husband who had been married for two or three years, remain longer faithful to his wife. Indeed, in my opinion, a married man who does not, at times, desert the path of virtue, is guilty of injustice to his spouse. After a change, he returns to his partner with increased zest, and she becomes more sensible of his tenderness. In fact, contrast and novelty lend their charms to love, and render ordinary pleasures altogether ravishing."* I laughed, and replied that he was surely attempting to play upon us, though he spoke with gravity and seriousness. Finding that he maintained this doctrine, I ventured to tell him, that such a principle was altogether untenable; — that it was not only an infringement of the moral law, but if acted upon, would soon overthrow civil and religious society. The Prince was still unmoved by my reasoning, and I was unable to sympathise with his doctrine. Afraid of the result of heated passions, I entreated my antagonist to let the subject drop.

The Prince, while he served in the army, had been wild as wild might be, and in consequence of his own example, wished to involve human nature in the same turpitude and perversion of principle. He had long lived in a state of concubinage with a Polish girl, whom

* This is the sense of his oration: — the exact expressions are too gross to allow of my using them.

he reckoned beautiful, and who, though she had *trop d'embonpoint*, assuredly was handsome. She bore him some children, while he was unrestrained in the gratification of his desires with other fair dames, and extremely jealous and severe with his *chère amie*, to whom he allowed no opportunity for desertion. At length, to his honour, he espoused the said lady, who is at this moment his lawful wife; and his children, born before marriage, I believe, he has *legitimatized*, by an application to the crown. The marriage vows, according to his opinion, form but feeble barriers. May his conduct be inconsistent with his principles!

Of the other characters of the hunting-party, one had lived for some years separated from his wife; another had been married three or four years, but being of a *tolerant disposition*, encouraged his sworn friend, now by his side, not only to hold private conversations with his wife, but even invited him frequently to pass the night in her bed-chamber, while, of course, being equally tolerated by his spouse, he went and amused himself with her servants or his own slaves.

The public may demand, why associate with such characters? Fate led me to Russia, and, in the exercise of my profession, made me dependant upon a country, for the natives of which, with a few exceptions, I felt little affection. This dependance could only be avoided by carrying my long-intended plan into execution, of bidding an eternal adieu to the Russian dominions.

Perhaps the reader will be inclined to suppose that I am more severe upon the Russians, than even Dr. Clarke, and had that author lived, he might have reminded me of the following smart expressions. "Indeed it may be urged," says he, "that even those authors who endeavour to present a favourable view of the Russian people, and who strain every effort to accomplish the undertaking, are continually betraying the hidden reality. Their pages, like embroidered vestments upon the priests at Moscow, disclose, with every gust that separates them, the rags and wretchedness they were intended to conceal."*

* Advertisement to the 2d edit. of Clarke's Travels in Russia. 1810.

"Nor is it only in those periods of Russian history, when hostility threw off the veil, and enabled other nations to observe their real disposition towards every country but their own, that the character of the people has been thus manifested. It is alike displayed in peace or war; in circumstances of seeming civilization, or of acknowledged barbarism; in the reign of Peter, or of Catharine; under the tyranny of Paul, or the mild government of Alexander." *

I must entreat the reader to mark the grand distinction between Dr. Clarke and myself. He dealt too much in generalities, and brooded over the gloomy side of the picture, without perceiving almost a single ray of light. I have, on the contrary, regarded both sides of the picture, and made continual exceptions to the most dismal features of the character of the Russians. I have even allowed them some virtues, to which I shall here more particularly allude, by way of relief to the philanthropic bosom, after having related so much of depravity and vice.

That intelligent and pleasing traveller, Coxe, tells the world, about forty years ago, that "Nothing can exceed the hospitality of the Russians. We never paid a morning visit to any nobleman without being detained to dinner: we also constantly received several general invitations; but, considering them as mere compliments, we were unwilling to intrude ourselves without further notice. We soon found, however, that the principal persons of distinction kept open tables, and were highly obliged by our resorting to them without ceremony." †

These observations might be repeated by all travellers who arrive in Moscow with a few good letters of introduction, even in the present day. I have already explained the causes of the change of the style of living among many of the nobility, and of the diminution of the number of daily open tables, especially since the conflagration

* Advertisement to the 2d edit. of Clarke's Travels in Russia. 1810.

† Coxe's Travels, vol. i. p. 404. More ancient proofs of the hospitality of the Russians may be found in the works of almost all travellers.

of Moscow in 1812.* But the number of hospitable mansions is still so great, that travellers, so circumstanced, cannot perceive any change, unless they have been in Russia at some anterior period. The resident in Moscow, however, can indicate many nobles who formerly lived in an Oriental style of magnificence and who now can scarcely support their rank, some who have withdrawn themselves into obscurity, and others who are reduced to comparative poverty.

Every Briton, who has not travelled much on the Continent, or in other parts of the world; or rather I should say, who is transported at once from his own country, — characterized by foreigners for its punctilio and stiffness, — to the ease and freedom of Russian society, must be equally astonished and delighted, although he experience the same feelings as Coxe did, with regard to general invitations to the open tables of the nobles. It was long before I got rid of my native ideas, and even after the most pressing general invitations, I used to have extremely disagreeable sensations, which no doubt sometimes led to awkward address, till the salutations of the day, or of the season, were fairly finished with the host. But custom truly becomes "a second nature," and before I quitted Russia, I made such visits, with the same ease as if entitled to partake of the social board, and without at all thinking on the subject; and this I must add to the credit of my acquaintances, without ever having appeared to be an unwelcome guest. It is true, that, in some instances, less attention having been paid to me than I expected, a barrier was reared to my future visits; a barrier which no attempt of the nobles, even when they became sensible of their error, could ever break down. This is the way, and the only way, by which a person without rank, and who is not in the military, naval, or civil service of Russia, can support his character and his dignity, amidst the almost universally titled nobles of the north: and by which he can acquire any importance. As the Russians seem to acquire new life, in having a numerous retinue at their repasts and their fêtes, one often meets a *motley*

* Vide p. iv.

crew, both of males and females, associated together, of all ranks and character, and appearance; an association often the most incongruous, and the most disgusting imaginable to British feeling. Yet, at the departure of the guests, if they bid their host adieu, they are *thanked politely for their company*, and begged not to absent themselves in future. But it is more common for strangers, after a few visits, to go to dinner, or supper, or evening parties, and to make their retreat when they please, without saying a word.*

The following anecdote well illustrates the good nature, the urbanity, and the hospitality of the Russians.

Some time ago, a descendant of one of the noble families of our island visited Russia, and I had the pleasure of accompanying him in a number of his peregrinations, and, of course, knew of most of his movements. This nobleman was not fluent in French, a circumstance which he found a great disadvantage, both at Petersburgh and Moscow, and which led to some curious adventures of which I shall say nothing. Being at a party, he was introduced to a number of the highest of the nobles, and received several general invitations. A lady, who was rather pressing to enjoy his society, "hoped he would be of her party on the following evening." The invitation was accepted, and, in due time, he drove off, having previously ordered his lackey to stop the carriage at the lady's house. In obedience to command the carriage stopped, the nobleman alighted, tripped up stairs, announced his name, and passed through a suite of apartments, until he was met by the lady of the house. He now made his obeisance, and was most politely received. A conversation followed, much attention was paid to the guest, and he was introduced, by his title, to a number of great personages; all of whom, he perceived, were strange to him. The farce continued, both parties acting their parts well, and equal strangers to each other. Unhappily the nobleman at length ventured to "hope that the lady had got well home yesterday evening." Her ladyship

* The reader may consult p. ii.

replied, that she had not been out of doors for some days. The reader may easily imagine the confusion of the guest, and the awkwardness of apologies, made by a Briton, and in bad French, in such a plight. A Frenchman or an Italian would have come off with a good grace under similar circumstances, for what was wanting in explanation, would have been chiefly supplied by bows, inclinations of the body, abundance of words, and volubility of utterance, and thus time gained to recover the shock of the first panic, had there been any.

Amidst the multiplicity of new faces, which the nobleman had seen the preceding evening, not one of the females had possessed such charms as to produce more than a momentary impression, and it appears clearly, that those of the lady, to whose party he was invited, had left none at all, though he had talked for some time with her, and even taken her address. The lackey was not acquainted with the house, and arriving opposite a finely illuminated palace, in the street to which he was desired to go, he stopped the carriage, and made no enquiries as to the name of the proprietor. The nobleman, trusting to his servant, jumped out, entered the house, and was received as described. It was now discovered that the guest was in the house of a different noble from what he had intended, and that the lady whose invitation he had accepted, lived only a few houses more distant.

The confusion being over, both parties laughed heartily. The lady kindly invited the gentleman to remain and pass the evening, and most courteously expressed her happiness "at the fortunate chance which had procured such a valuable acquaintance." The nobleman had no sooner quitted the precincts of the grand hall, than a general burst of laughter from the immediate circle of the lady, announced the event which had happened to the whole society. The nobleman at length got to the place of his destination, repeated the joke to the amusement of all present, dwelt with rapture at the kind and hospitable treatment he had met with from a stranger, and honestly "avowed that such an adventure could scarcely have hap-

pened, or could not have gone so great a length, in Great Britain." In Russia the same thing might happen every day. Indeed it has oftener occurred than once, that strangers, returning from a Bacchanalian festival, have entered the houses of the nobles, and been most kindly treated, without their being aware of the fact, till told of it by some friend.

The *Deux Français* give their testimony as to the hospitality of the Russians, in the following, and not very flattering, terms: "L'hospitalité des Russes, qualité qui leur est commune avec tous les peuples sauvages, paroit ici dans tout son jour: elle nous semble tenir plutôt à un reste de barbarie, qu'à la douceur des mœurs Européennes, dont cette nation est encore bien eloignée." *

In the subsequent quotation from Sir R. K. Porter, two or three expressions might have been a little qualified, or less extravagant, but the representation is generally accurate. "On delivering our letters of introduction, we were welcomed with all the courtesies of friendship; and at the first salutation, were made to forget, by the true politeness of this generous people, that we were strangers. I have heard it said, that hospitality is a mark of barbarism. On what this opinion is grounded I cannot guess; but certainly it had not its foundation in Moscow; for I never saw, in any part of the world, such general polish of manners as in this city. Their hospitality appears to me to arise from a confidence in the friend who gave the introduction, that he will not recommend any person unworthy of their notice; not doubting this, their benevolence hesitates not to receive the introduced with kindness; and from their love of society, if he prove agreeable, he soon finds himself in the most easy and pleasant terms with a large and elegant acquaintance." †

To the following account of Dr. Clarke, I have fewer objections than to most of his statements. It is written in his usual lively manner and strong language.

* Voyage de Deux Français dans le Nord de l'Europe, vol. iii. p. 346.

† Travelling Sketches, by R. K. Porter, vol. i. p. 189.

"A swarm of slaves, attendants, hirelings, and dependant sycophants," says he, "is peculiarly characteristic of domestic economy in Moscow. The nobles consider the honour of their families so materially implicated in maintaining a numerous table, that should any of the satellites which usually surround them forsake his post at dinner, and swell the train of any other person, the offence is rarely forgiven; they will afterwards persecute the deserter by every means of revenge within their power; and, not being burdened by scruples of conscience, they generally find means of indulging their vengeance. I have seen persons who were victims of their own good nature, on having accepted invitations which decoyed them from the table of their lord. Similar motives gave rise to the prodigious hospitality which has been described by travellers. Before the reign of Paul, a stranger no sooner arrived in Moscow, than the most earnest solicitations were made for his regular attendance at the table of this or that nobleman. If his visits were indiscriminate, jealousy and quarrels were the inevitable consequence. During the reign of Paul, Englishmen were guests which might involve the host in difficulty and danger; yet, notwithstanding the risk incurred, it is but justice to acknowledge, the nobles felt themselves so gratified by the presence of a stranger, that, having requested his attendance, they would close their portals upon his equipage, lest it should be discovered by the officers of police." *

Sir R. Wilson, who took up the cause of the Russians, and defended them against the imputations of Dr. Clarke, and of the attack of the Edinburgh Review, speaks to the following effect. "Lord Hutchinson," he affirms, "will deny, in common with every British nobleman, or gentleman who has visited Russia, or resided in the country, that 'Russian hospitality and social generosity are but the indulgence of a vain ostentation.' The charge of 'ostentation' is indeed untenable, and bears in its own construction palpable refutation." †

* Clarke's Travels, p. 161.

† Brief Remarks, &c., Preface, p. 8.; and the Edinb. Review, vol. 16. 1810., from which Sir R. W. has made the above quotation.

"But the British merchants, the masters of ships, the common mariners, will emulously vindicate the Russians from this aspersion, and repeat their attestations, that during the march towards Siberia, in Paul's reign (at the very period to which the previous remarks allude), the high and low, the rich and poor, were indiscriminately experiencing, and especially at Moscow, from all classes of Russians, the most disinterested, generous, and affectionate aids, notwithstanding such benevolence and expression of amity exposed the Russians to severe punishment."*

In reply to that part of the above citation from Clarke, which regards the reception of guests during the reign of Paul, Sir R. Wilson says, "Surely those who encountered great personal perils to render attention to the proscribed deserve more charity. But what principle of state or show could influence to this deportment? What exhibition of vanity could be indulged in an act that, by its own nature, prohibited publicity? It could not be an act of vanity, or, if it were, in the language of Junius, 'the gratification was limited to a narrow circle, and the vain were depositaries of their own secret.'"

I have repeatedly spoken in this work of the difficulties of Dr. Clarke's position when in Russia, and explained the peculiarities of his case.† It appears no difficult task to reconcile the conflicting accounts of the reception of guests at Moscow in Paul's reign. From what I know of these events, I am fully persuaded that the British were treated most hospitably by the Russian nobles, and I could name different individuals of rank who have so expressed themselves. But some suspected persons were treated in the same manner as Dr. Clarke, who, it is evident, alluded particularly to his own case in the description he has drawn, while Sir R. Wilson seems to have been chiefly influenced by the opinions of our ambassador, of those attached to the embassy, and of other titled gentlemen. So that both Dr. Clarke and Sir R. Wilson, are, to a cer-

* Brief Remarks on the Character and Composition of the Russian Army. Pref. p. 8.

† Vide pp. xvi. xlviii. 480.

tain degree, right, and in the same degree wrong. But it appears that some mistakes have been made with respect to Dr. Clarke's meaning; for, in the advertisement to the second edition of his Travels, he says, "Some persons have also insinuated that the author has accused the Russians of want of hospitality, although the very reverse may be proved from his writings. In describing the reception he experienced at Moscow, he lays particular stress upon the hospitality of the inhabitants."

It is true, the late professor has spoken not only of the hospitality, but of the "*prodigious hospitality*" of the Russians, but he has also assigned such motives for its practice, as renders it altogether a nugatory virtue in the empire of the North.

The hospitality of the Russians is not confined to civil life, but extends throughout the army, and I believe is also prevalent, when the occasion offers, in the navy. Sir R. Wilson thus expresses himself. "The most cordial friendship, the most liberal hospitality unite the officers, and form a bond of brotherhood. Their generosity is so enlarged, that whatever one possess is alike the property of the friend or the stranger; and the banquet or the solitary loaf is equally partaken by the invited or uninvited guest. The customs of the capitals of Moscow and Petersburgh are continued in the camp, and the spirit of munificent hospitality is not impaired by the diminution of means, and the pressure of necessities." *

From the concurring testimony of writers and travellers, it may be concluded that the Russians are an *hospitable people;* and that no where in the autocratic dominions, is that virtue carried to a greater height, than in the icy regions of Siberia. Wherever I myself have met the Russians, whether in warm or frigid latitudes, hospitality made a strong feature of their character, and was so natural to them, that they practised it, apparently without knowing it to be a virtue, or that it merited applause.

It would be to suppose more than human virtue, were we to expect

* Brief Remarks on the Character and Composition of the Russian Army, &c. p. 46.

that in the capitals, and in the large towns of Russia, hospitality did not sometimes resolve itself into mere state and show, and the exhibition of the master's superiority and vanity, — in short, into mere ostentation. Might not half the public dinners and entertainments of all the capitals of Europe be attributed to the same motive? But when we discover that the practice of any positive virtue is universal, we may rest assured that ostentation cannot be its general source: and it becomes not man to divine at random, or to pry too keenly after the exciting motives of the actions of his fellow-mortals.

Though the hospitality of the Russians be a remnant of barbarism, is it a dishonour to them? Certainly not. On the contrary, it reflects the highest credit on the natives of a country, in which some of the other social ties of civilized society, especially those of friendship, are so unsteady and so feeble. But in treating of the imperfections of other nations, we are too apt to overlook our own, or those which belonged to us at an earlier period of civilization. Does not the state of society and its hospitality, at present in Russia, in many points remind us of the barbarous days and the feudal times of Great Britain? If civilization continue to advance in Russia, the hospitality of the natives must become less remarkable. The cheapness of provisions, or rather the stores in kind, which almost every nobleman has, renders it a very easy affair for him to make large entertainments, without spending almost any money, except for wines and luxuries; and his possession of vassals enables him to employ a great many servants, in all different capacities, without almost any decrease of his revenues. Upon the same principle, many of the nobles fit up private theatres, at which their own servants are the actors; so that taylors and shoemakers, and musicians and dancers, body-servants and lackeys, sempstresses and chamber-maids, &c., during day, in the evening become kings and queens, lords and ladies, &c. But the advance in the price of provisions which has followed, and promises to follow the footsteps of civilization, will gradually narrow the sphere of hospitality, and Russia, in time, will come to be upon a par in regard to this virtue, with the other nations of the Continent.

Historians may then be talking of the days of yore, when Russia stood pre-eminent for her hospitality, and, like our own moralists, regretting "the age of gold, which preceded the age of iron."

Experience convinces me, that the Russians are well persuaded, that "he that giveth to the poor lendeth to the Lord," and, that "charity covereth a multitude of sins." Among all classes of society in Russia, I think charity may be pronounced to be a prevailing virtue. That there are exceptions to this statement, and even instances of the height of selfishness and avarice, I am also well aware.

The charity of the nobles, and even of the richer merchants, is demonstrated in various ways, as in the institution of hospitals and infirmaries, (*Boghodelnyi*), the protection of widows and of orphans, the assistance of the poor, the subscription to humane societies, the relief of prisoners, &c. Even the erection of churches, at times, seems to have been the offspring of this virtue. But it must be honestly confessed, that superstition and the hope, nay the belief, of a positive and immortal reward, have raised more temples to the Lord in Russia, as elsewhere, than genuine love to human kind. In former times, we are gravely told, that the prodigality of the Russians consisted chiefly in the erection of temples, and in adorning the holy images.* And in later times, the creation of some charitable institutions, as hospitals, has been the bartering price of an order of knighthood, or of some immunity or privilege.

In the following history of Moscow, the reader will find a full illustration of some of these points. I shall only shortly notice here, that the Imperial Philanthropic Society †, is liberally supported, and many anonymous sums of money are received for its use: — and that I have often been astonished, while regarding regular reports in the Moscow Gazette, at the numerous sums, many of them also anonymous, which are daily sent to the Head-master of Police, General Shulgin, for the purpose of liberating debtors, and bettering the condition of the prisoners in the public gaols. With the money

* Karamzin, vol. v. p. 389. † Vide p. 374.

so collected, a composition is made with the creditors of confined debtors, who obtain their liberty. Would that I could add, that the reports respecting the malversation of this money were unfounded! It is said, that the agents of the police, before settling with the creditors of any debtor, make a regular arrangement to give one sum, and to receive a receipt for another. For instance, it is published in the Gazette that such a one has received 200 roubles in payment of a debt of some prisoner now released, while he has only received 150. I can easily believe that there is too much truth in the account, as it is consistent with all the general arrangements in the public offices of Russia, where money is in the question, and of which I shall soon have occasion to speak. But it is not only by money that prisoners are assisted. The quantity of provisions sent to the temporary prison, (the *Yam* or *Hole*, as it is more generally called) in the Kitai-Górod, and to the great prison of the government of Moscow (Ostróg), is sometimes more than can be consumed, especially on festivals. The butchers send beef, &c., the bakers send bread, and the nobles both, and small pies (*pirogies*), and fish, &c., as they say, that the poor prisoners may partake of the general joy.

Mendicity is not so common in Russia as in free countries, because in case of poverty, or incapacity to work, the proprietors are obliged to maintain their slaves, and the boors of the crown are equally protected. But notwithstanding the laws, it sometimes happens, that the slaves of some of the poorer or more avaricious nobles, are necessitated to have recourse to beggary for an existence. Others are reduced to the same state by improper conduct, or in consequence of their villages having been burnt; the last circumstance is often made a pretext, however, for imposition upon the purses of the benevolent.

It is not common for Russians of any rank to let mendicants depart from their door without giving them something, though it be only a morsel of black bread. Luckily, the idea is prevalent among the Russians, that whatever is given in charity, is treasured up for

them in heaven, or to use their own words, " is deposited on the altar of the Lord." The merchants and the peasants really speak, at times, as if they were actually to receive *a piece of bread*, increased tenfold for their alms. I wish I could add, that they speak metaphorically.

In Russia, mendicants usually commence by asking you simply for a *milostinka*, or alms. If you seem to hesitate, or do not give a flat denial, *in the usual form*, you are then entreated to give something (*Khrista radi*) for Christ's sake, which is deemed an irresistible appeal. But when you give a positive denial, either on the first or second onset, in the understood form (*Bogh's Tobóyu*, or *Bogh Pómotch*), God with thee, or God help thee, it is rare to be further importuned.

Another opinion is also very predominant, especially among the poor, that if any person is unprosperous, or is attacked with disease, he has either been uncharitable, or has committed some heinous sin, and that God has sent a (*nakazaniyé*) punishment, for his misdeeds. So strongly is this idea impressed upon their minds, that some years ago, when I was attacked three successive times with the ague, my wife was tormented by the anxious and importunate enquiries of our neighbours, to ascertain what great sin I had committed. This the more surprised me, because intermittent fevers are extremely prevalent at Moscow, and especially in the neighbourhood in which I then resided, on the banks of the Moskva river, and attached to the establishment of Countess Orlof-Chesmenska, in which I had numerous patients ill of the same disease.

If a merchant refuse assistance to the poor, he is called a (*jadnoi chelovék*) an avaricious man, and should he become bankrupt, his ill luck is generally attributed to his illiberality to the indigent.

Although the causes which I have alluded to, may explain much of the charity of the Russians, yet I am not so illiberal as to think that this virtue is not sometimes the offspring of pure philanthropy. I have known instances in which it could only flow from sympathy and compassion ; and the number of individuals who give money for

the relief of debtors, and of the distressed, and act according to the divine injunction — "Let not thy left hand know what thy right hand doeth," — afford positive proof of genuine benevolence.

In no instance is the charity of the Russians more conspicuous than in their kindness to orphans, whether the children of natives or foreigners. If a foreigner die, and leave a young and unprotected family behind him, there is no difficulty in getting them disposed of. One or two of the children may be placed in one nobleman's family, and as many in another. They are often treated as their own family, and even sometimes adopted by those who have no offspring; and by those who have, they are reckoned their children's companions, and generally receive the same domestic education. I am aware, that the nobles, at times, make their own calculations in these arrangements. They sometimes wish to have companions, on purpose to play with and amuse their children, and when they speak a foreign language, to be useful in accustoming them to speak it, while they receive lessons from their tutors. But it is the height of injustice, a total want of charity, to state, that such acts are never done, without some self-interest, some sinister motive.

Among the many instances I could enumerate in illustration of the above statement, the following is the most memorable, and is universally known at Moscow. About five years ago, a lady having lost her husband in America or the West Indies, returned to Great Britain with a young family of five children, and without any thing for their subsistence. She now heard of the *extraordinary good fortune* of her brother-in-law, and of the riches he had accumulated in Russia. Without writing to her sister, and without the means of paying for the passage, she engaged the cabin of a ship, and set sail from the Thames for Cronstadt. On her arrival at Petersburgh, she forwarded a letter to her sister, residing in the neighbourhood of Moscow, to give information of herself and family, and their miserable circumstances. Her brother-in-law and her sister were petrified on perusing the letter, especially as their circumstances had been egregiously misrepresented; — a widow and five children to take

charge of, their ship-passage to pay, to transport them to Moscow, and the whole of them to clothe warmly, as the winter was approaching!! These difficulties were conquered, and the widow and family soon arrived in the ancient capital. Her sister was of a very active disposition, and had already taken her measures so well, that before a month revolved, the whole of the children were placed in different noblemen's families, and a place secured for the lady in another family. They are all in or near Moscow, still enjoying the charity of the Russians. How delightful is the task of recording instances of human benevolence!

These remarks may appear of less value, as being merely local; but had they not been applicable to Russia in general, I would not have inserted them in this work.

In more early ages, the Russians, high and low, were justly charged with the vice of habitual inebriety. About the middle of the 15th century, according to Karamzin, the prodigality of the nobles (*Knyezya i Boyáré*) consisted in a multitude of servants, in rich dresses, in elevated houses, *in deep cellars filled with barrels of strong mead*; but above all things, in the erection of temples, and the costly chasings of the holy images.*

This may be reckoned in Karamzin, a delicate way of speaking of a predominant vice of his countrymen; but foreigners have been less ceremonious. Two hundred and thirty-two years ago, a quaint author, Mr. Giles Fletcher, after alluding to the regular custom which the Russians had, of sleeping after dinner, remarks, that "To drink drunke, is an ordinary matter with them every day in the weeke. Their common drink is *Mead*, the poorer sort vse water, and thinne drinke, called *Quasse*, which is nothing els (as we say) but water turned out of his wittes, with a little branne meashed with it."†

Towards the commencement of the 17th century, the ordinary

* Karamzin, vol. v. p. 389. 1st ed. P. 402. 2nd ed.

† Of the Rvsse Common Wealth, p. 112. 1591.

drink of the Russians was hydromel and spirits; they never quitted the table without being sunk in drunkenness.*

Like many others, who attributed more general changes to Peter the Great, than are even yet accomplished, Sir R. Porter makes the following assertions. "Formerly the whole nation was most lamentably addicted to inebriety: but the exertions and example of Peter the Great soon rooted out this detestable practice from amongst the higher orders." — "However fond the ancient nobility may have been of the mantling goblet's sparkling juice, their modern descendants are the most abstemious, with regard to wine and other strong liquids, I ever met with. Drunkenness is no where to be seen but with the lower ranks."† The words "rooted out this detestable practice," was by far too strong an expression, when applied to the nobles a hundred years ago. But writers who do not think much, or who copy a great deal, and often without acknowledgment, seldom give themselves the trouble of making researches. If Sir R. K. Porter had said that drunkenness is rarely to be seen, but among the lower ranks, I should have at once coincided with him. I must not omit to state, however, that the young nobles, and more particularly the young officers of the army, have, of late years, become extremely fond of French wines, and are especially delighted with champagne: nor that at times, at some of their parties, in the capitals and large towns, a number of bottles are emptied, which might allow us to class the youngsters with the adherents of Bacchus. Notwithstanding this, Sir Robt. Wilson, in speaking of the officers, says, "The vice of drunkenness does not degrade them. They are, when they have the means, gay and convivial at table, but they have no Bacchanalian orgies, where rank and humanity are confounded and degraded." ‡ It must be avowed that their Bacchanalian festivals are not so frequent as to be characteristic.

* "Leur boisson ordinaire était l'hydromel et l'eau de vie: ils ne quittaient guère la table avant de s'être plongés dans l'ivresse." Levesque, vol. iv. p. 12.

† Sir R. K. Porter's Travelling Sketches, vol. i. p. 115.

‡ Brief Remarks on the Character, &c. of the Russian Army, p. 48.

I must honestly say, that I have known few of the Russian nobles who were given to the immoderate use of spirituous liquors; and that, upon the whole, they are very temperate in their cups.

Is it not a disgrace to us, that a nation so far inferior to Great Britain as Russia, a nation too, which was so lately notorious for excess in drunkenness, should at present shew us an example of sobriety worthy of our imitation? How often have the nobles of Russia put me in mind, to use their own words, "of the *unpolite and barbarous practice* of sending the ladies away from table before the gentlemen retire," and of the disagreeable scenes which follow, especially after indulgence in wine and spirits! A Russian nobleman, who received his education at the university of Edinburgh, has often said to me, "You Englishmen speak of our abominable customs, but you forget the filthy scenes which follow your drinking parties." To such just and powerful animadversions I could oppose nothing, and was silenced with regret.

I have allowed that the Russians are *hospitable* and *charitable*, and though I fear that this is a full catalogue of their prominent and general virtues, yet the Christian will be delighted at such a discovery (as I may call it), after having heard and read so much of their general depravity. The other good qualities of the Russians, I have already pointed out, and none is so remarkable as the general temperance of the nobles in the use of intoxicating liquids. I regret to add, that the clergy and the peasantry form a striking contrast to them, many being addicted to inebriation. The sale of *vino*, or common ardent spirits, is a grand source of revenue to the crown, and of disease and death to the population of Russia, which in these respects is not singular. The peasantry in the remoter villages are generally more temperate; and you even find some, every where, who cannot be induced on any account to taste spirits. In the course of my practice, I have met with numerous examples in different villages, where my patients would not even take a glass of toddy after being prescribed by me, and prepared by the order of their lord; simply

saying, as is very common, "*Bojii Volyu*; God's will be done, — but come life, come death, I have never tasted *vino*, and now I will not commence, and commit such a sin." But it is very common for the peasants to pretend to great sobriety, and to refuse spirits in order to gain your good opinion, and to require pressing, and then the fluid is swallowed with avidity.

Many of the lower merchants, and also their wives, are given to drunkenness. They consume great quantities of *Yeraphéitch*, which is a tincture of different herbs made with the common *vino* or brandy. Most of the more cultivated and richer merchants, who affect to follow the nobles in the magnificence of their houses, of their equipages, and of their general style of living, have also had the good sense to imitate their moderation as to the use of spirits; — so that, contrary to what generally happens with some other vices, drunkenness seems gradually to be abolished in Russia, with the advancement of civilization.

Every good person must have infinitely more pleasure in treating of the virtues than of the vices of his fellow mortals; and nothing would delight me more than to dwell longer upon the virtues of the Russians; but as I profess to be impartial, I must not withhold any information, whether it tend to degrade or to elevate their character. At one time it was my intention to have followed a very different order upon this subject from that I have adopted; and to have assembled all their vices, and then to have opposed to them all their virtues. But on examination, it struck me, as the preponderance of the former was so great, that the sympathetic feelings of the philanthropist might be overstrained or overpowered by continued and repeated scenes of corruption, depravity, and vice, without the intervention of some redeeming amiable conduct, social affections, or active virtues.

Having, by way of interlude, given an account of every thing that more especially ennobles the character of the Russians, I shall again proceed in my narration of facts.

In a moment of intemperate passion, after having suffered some

injustice from the natives of the North, I wrote the subsequent remarks in my note-book: "The character of the Russians may be defined in these few words — *They unite all the vices of barbarous and civilized life with French levity and manners.*" At another time, when in a party, and heated with wine, I made the following profane observation, in descanting upon their character: "Gentlemen, it is said that the decalogue is universally imprinted on the living tablets of the human heart; but, assuredly, that is a mistake: for the hearts of the Russians can bear no such impression, or there would be some appearance of moral principles among them." But these, and many such like hasty observations, furnish no criterion, no facts, to enable the reader to judge for himself; and it would be well, if authors, when they employ terms of general adulation or of universal condemnation, would maturely reflect upon what foundation they have reared a structure; or if they would examine all its separate parts, before palming upon the world their own extravagances and their own conceits.

One of our countrymen, many years ago, gravely informs us that the Russians "hold the Ten Commandments not to concern them, saying, that God gave them under the law, which *Christ*, by his death on the cross, hath abrogated." * But there is not much faith to be placed in an author who tells us that in Russia "One Horse with a sled will draw a man 400 miles in 3 daies †;" or who asserts of the Russians, that "Above the rest 6 great Canon they have, whose bullet is a yard high, so that a man may see it flying: then out of Mortar-pieces they shoot wild fire into the air." ‡

My design in publishing the character of the Russians is neither with a view to gratify malevolence, to avenge myself for numerous private injuries, nor to disparage them in the eyes of the world. On the contrary, my heart wishes every individual of them well, and delights

* A Brief History of Moscovia, by John Milton, p. 18. 1682.
† Idem, p. 22. ‡ Idem, p. 18.

to bring before the public every thing that is amiable or "of good report," with regard to them as a nation. I hope I defend them when they merit protection, and that I only blame them when they are culpable. While I give my own opinion, I generally endeavour to produce facts, by which the public may judge for themselves.

In my political sentiments, if I seem to be the enemy of Russia, it is because, I hope, I am the friend of man. I should be delighted to see her political hydra torn to pieces, not for the sake of producing confusion and anarchy, and bloodshed and murder, and the other general consequences of most national revolutions; but because though humanity might suffer for a time in the awful struggle between despotism and liberty, I conceive millions of mortals would be raised to the rank of men, who now pass their lives like so many *automata*; and that the concentration of the efforts of government to a smaller empire, would lead to the rapid melioration of her people.

Should ever this volume be read by the Russians, it is my wish that it may render them sensible of their failings and depravity, induce them to emulate each other in the virtues which they already possess, and stimulate them to the practice of others to which they are almost total strangers. But, above all, may it open their eyes to the real value of moral principles and of moral conduct in civil society, and influence them to supplant the pomp of delusive ceremonies and of formal service, by the serene and meditative religion of the soul!

The learned and venerable Johnson was the author of a prejudiced and intemperate attack upon the land which gave me birth, but it is generally allowed that his remarks were productive of much good, and ultimately led to great improvement. This work contains a history of facts, and I pray God most heartily that it may conduce to similar results. No doubt its entrance into Russia will be strictly prohibited, but this I regard as of no consequence. In a country in which money overcomes every principle, in which bribes break down every barrier of justice in public administration, feeble and impotent are the efforts which the despotic crown, with the whole corps of

corrupt custom-house officers, and the body corporate of avaricious censors, can oppose to the resources of those who know Russia and her people.

Some may exclaim, why openly make known these circumstances, because this may be the very means of leading to a stricter scrutiny, and to an utter prevention of the importation into Russia of useful books. But the world need not be alarmed; the custom-house officers and the censors might be changed every day, and one mass of corruption be supplanted by another, without the least change in the system of perversion and roguery. But I must not be mistaken in my meaning, for though such be the general character of two classes of the population of Russia, there are some exceptions to such turpitude of behaviour; there are a few, but a very few, honest and honourable custom-house officers, and censors. But I shall revert to this subject by-and-by.

Deception is characteristic of the Russians of all ranks, as we have already mentioned, and as is sufficiently illustrated in the course of this work. At present I shall merely allude to the deceptions of the nobility on the great scale, with some extraordinary instances of which the history of Russia furnishes us. Perhaps the most regular *state hoax* ever known, owed its birth to the invention of Prince Potemkin, when the Empress Catharine II. made a voyage to the Crimea in the year 1787. Her Majesty's progress was a continual triumph through a populous country, covered with villages, and flocks, and herds, and smiling amidst plenty and universal prosperity. This was equally the case, whether in her bark she was wafted along the Volga, was driven in her state-carriage along the level and excellent smooth roads, repaired on purpose, in the south, or stopped in palaces expressly constructed for a day's repose. Portable villages erected in the morning, and destroyed in the evening, on the following day arose like creation on some other spot, and under some new arrangement. Cattle were driven to the banks of the Volga, or to line the roads by which Catharine was to pass, and peasants were obliged to quit their houses at the distance of twenty or thirty versts for the same

purpose, and to inhabit new dwellings for a day; and thus her Majesty was duped, while she thought she was treading over fairy land.

In due order, I have noticed the extraordinary efforts which were made in the renovation of Moscow in the years 1816, 1817, 1818, which was the astonishment of all strangers, and even of the natives.* General orders were issued for the improvement and embellishment of the metropolis, and an enormous deal was effected; but the authorities not content alone with *reality*, which did them great credit, ordered the walls of many of the ruined houses to be built up, to be roofed, to have windows put in, and to be plastered and painted; so that many of the mansions which had a magnificent exterior appearance, presented a complete interior vacuity. Pashkof's house was one of the number so fitted up; and besides, its *belvidere* was added, and the escutcheon of the family was executed in a temporary manner, and remains to this day.

His Imperial Majesty is daily imposed upon by the nobles of the land in similar manners; although he endeavours to detect the real state of his dominions, by continued exertion, assiduity, and unexpected visits. †

As crosses, and honours, and immunities, and favours, are frequently obtained in Russia, through presents to the crown, or public acts of charity, General N——, although already in possession of a number of orders, had a great *penchant* to receive the *ribbon* of Vladimir, and had recourse to *an honourable way* for accomplishing his purpose. ‡

* Vide p. 524. † Vide p. 582.

‡ While we descant upon the abuses and vices of other countries, we should not overlook those which belonged to our ancestors, or which attach to ourselves. "The Earl of Salisbury, the ablest minister that James (I.) ever possessed, died May 14th, 1612, and was succeeded by Suffolk, a man of slender capacity; and it was now his task to supply from an exhausted treasury, the profusion of James, and of his young favourite. The title of Baronet, invented by Salisbury, was sold, and two hundred patents of that species of knighthood were disposed of for so many thousand pounds: each rank of nobility had its price affixed to it." — Ashburton's Hist. of England, p. 606. See also Hume's History of England.

He ordered an architect to prepare a plan for a small hospital, the skeleton of which, a *coarse wooden frame*, was soon elevated, and its compartments as speedily filled up with *basket-work*. The walls of the edifice were covered over with *clay* well smoothed, and then completely white-washed. A large wooden green-painted dome, bearing a gilded ball, rose from its centre, and the flimsy structure had then a neat enough exterior appearance. Its interior was divided into six wards, the walls of which were also *clayed*, and, in true Russian style, painted with gaudy colours. Beds, or rather bags filled with hay, cheap bedsteads and bed-clothes, dresses for the sick, and utensils of different kinds, were provided. Only three chimnies surmounted the hospital, but they were more than enough, as two of them terminated in the roof; and the third belonged to the kitchen oven, which, as we shall immediately see, was only used on great occasions.

The hospital being ready, intimation was given to the neighbourhood, that patients, consisting of peasants from the villages of the crown, and from those of the poorer nobility, would be received, and boarded, and treated gratis. A few patients were admitted and cured in this institution during summer; for in winter, as may be easily conceived, such a fabric, without fire-places, would be intolerable even in Britain, and ten times more so in Russia. A report was then made to the crown of the utility and success of the institution, and the *ribbon* was received.

For some years, this hospital was totally deserted, except at a rare time for a month or two each summer. It now and then becomes the scene of a comedy, which may be called "Imposition and Laughter," and is of such a nature, I believe, as is seldom played, except in the Russian dominions. I shall therefore be excused for detailing the novel particulars. The principal *dramatis personæ* consist of the noble proprietor and his noble visitors, the doctor and his clerk, an apothecary and nurses, besides male and female patients metamorphosed out of healthy villagers. A complete idea may be formed of this comedy, by describing the manner in which it was performed

about five years ago; for since that period, some changes, but perhaps not improvements, have been made.

General Araktchéef, who is attached to the person of His Imperial Majesty, for certain private reasons, was pressingly invited to make a visit to General N——'s estate. The invitation was accepted, and the day fixed. As usual, every preparation was made to receive so distinguished a guest in the *most noble* manner; and among other amusements, a visit to the hospital was proposed, though for nearly a year no patient had been within its precincts. Early in the morning of the day appointed for General Araktchéef's arrival, above a dozen of people, men and women, were employed in washing, and cleaning, and arranging the hospital; the kitchen-stove was lighted, and the kitchen itself stored with good provisions under the care of an excellent cook. The beds were made up; and black boards were placed against the walls over the heads of the beds, upon which were written with chalk, the names and age of the patients, the technical and the Russian appellations of their diseases, the date of their admission, and the diet allowed them, as is always the case in the public hospitals in Russia. All was thus arranged, but there were no sick, except three or four invalids in the village. In the *transforming empire* of Russia, however, this was of no consequence. The women who had washed the hospital, and a number of peasants, males and females, who were ordered to repair to it, in obedience to their lord's command, disrobed and washed themselves, put on the dresses provided for patients, got into bed, and feigned sickness.

After an elegant dinner, the host conducted General Araktchéef, and a number of other visitors to the hospital, where they were received by a clerk in the lobby with its report-books in his hand, which he showed to his Excellency. No physician being stationed there at the time, the apothecary assumed his name and office, and as the party paced the wards, gave all necessary explanation respecting *the diseases* of the patients. His assistant then brought in a basket full of medicines, vials, powders, ointments, plasters, &c., which he distributed to each, adding, according to the *circumstances*

of the case. This is a mixture for thy fever, these herbs are for thy cough," &c. &c. A plateful of excellent soup, with a piece of beef in it, a quantity of *kasha* and butter, pieces of black and white bread, and a bottle of *kvass* were now presented in succession, that General Araktchéef might be able to judge of the manner in which the sick were fed He was highly pleased, it is said, with the institution, and took his departure. He had not been gone above a few minutes, when all the *patient-actors* started from their beds, threw off their robes, and being highly amused, laughed heartily, and then bent their way home, and wished for a repetition of the farce, as they had had an excellent day's provisions. And so the hospital was left dreary and void.

It is now time that the curtain should drop. I shall, therefore, by way of epilogue, simply state, that the general of whom I have spoken, at times, allows the poor peasants of the crown to receive medicines gratis, from his apothecary-shop, and also permits them to live in his village, with his own peasants, during their treatment; as the hospital is not open above once a year.

The same comedy was repeated in the summer of 1821, when Prince Galitsin, the present military governor-general of Moscow, after many pressing invitations, at length went from Serpuchof, where he had been examining into the state of the tribunals of the district, to dine with General N——. It was really a pity, that a man of so independent and noble sentiments, a man so distinguished for his detestation of imposition and injustice, who is an ornament to his country, and to human nature, should have been so duped; and sure I am, that should the truth ever reach him, the author of the base trick will be visited with merited reproach and contempt.

In a conversation with a general who had been nearly forty years in the service of Russia, and had been stationed in almost every government of the empire, I expressed my astonishment at the above affair; to which he replied, "It is no surprise to me: I have seen such things many times in my life."

In the course of this work, many histories present themselves

which well illustrate the credulity and the superstition of the Russians. To enumerate all their varieties which prevail among the peasantry, would be a tedious, and, perhaps, a useless task, more especially as many of them are the same as those of other nations, whether in a barbarous or a civilized state. But the nobility, with a very few exceptions, are also given, in an excessive degree, to credulity and religious superstition. I have often been astonished at the remarks made, in confirmation of this statement, by noblemen of no mean understanding, who had received a good education, and who had even travelled into foreign countries; but I shall confine myself at present to one account.

A General to whom I was attached, a clever active man, who had travelled a good deal in his youth, had been some time employed at court, and possesses a general knowledge, greatly surprized me by his conduct one morning in the year 1820. About three miles from his beautiful estate, there is a village which contains a church dedicated to John the Baptist. It is the custom in Russia, that the day of the event, or of the saint, to which the village church is dedicated, becomes a regular fair, especially after the celebration of divine service. The 24th of June being the festival of John the Baptist, on the preceding evening, it was agreed that a party should make a *carriage promenade* to see the fair, and the company retired to rest. Early in the morning, the General sent for me, expressed a desire to see me immediately. I hurried to him, and on entering his chambers, I found him sitting opposite a table, upon which were placed some plates covered with a lumpy black substance. After my obeisance, I addressed him thus: "I am glad to find your Excellency in good health: I was afraid you were unwell." He replied, "O no, thank God, I am quite well; but I have sent for you in order to make known a very extraordinary circumstance, and to ask your opinion or explanation of it." Presenting to me a piece of coal, which contained abundance of pyrites, with a grave air, and in a solemn tone, he demanded, "Do you know what that is?" I was surprized, felt insulted, and replied with warmth, "Do you recollect

that I come from a country, in which every child knows common coal?" With energy and seriousness he answered, "What! do you mean that this is common coal? If you think so, you are deceived. Know sir, that this is a very uncommon production, indeed, a *supernatural creation;* and is, besides, a most powerful medicine, and a never-failing specific for different diseases. With this you may make your fortune. Marvellous to tell, it is only to be found around the roots of one species of plant, and within a fixed time on the morning of St. John's day. Here are the leaves of that plant, (shewing those of Burdock, *Arctium Lappa.*) Were you to explore the vicinity of its roots every day throughout the year, you would not find a morsel of this extraordinary *black substance,* till about five or six o'clock of the morning of St. John's day; and even if you were to search for it after ten or eleven o'clock of the morning of that day, your labour would be equally unprofitable. It is only to be found in the time which elapses between the matins and the celebration of mass. You laugh." Indeed, I could preserve my gravity no longer, although in the midst of sycophants and menservants, who preserved a stillness and a solemnity of behaviour which gave the scene stage effect. It is true, these servants were accustomed to act frequently in their noble master's private theatres, and at present, they had double reason to act their parts well, for they were the impostors who *played* upon their lord; and had a significant smile, a gesture, or a look developed their roguery, they would have been heartily punished for having placed their master in so awkward a position, after his serious narration.

My laugh of derision threw the general into a violent passion. I composed myself, and thus addressed him: "From whence do you suppose this coal — I beg pardon, this *black substance,* proceeds?" "Ah," said he, "that is what I wish you to explain; pray do not call it *coal,* it is a *miraculous substance.*" The fact is, that about three miles from the general's estate there is a small vein of coal, which I have examined, and from which his servants, knowing his credulity, had in due time transported a quantity and deposited it

around the roots of a number of plants of Burdock, and of course they had no difficulty in finding it at the fixed time. On giving this explanation the general could no longer contain himself, and accused me of unbelief, in rather unbecoming language, and in a tone which displeased me: I therefore left the room while he was at the height of his fury and declamation, and returned home. About two hours afterwards I met the gentleman upon the *boulevard*, whom I now found polite, affable, and kind, and even ready to acknowledge his misconduct in the morning. We then reasoned calmly — but reasoning was vain. He could not persuade me of the *miraculous origin of the black substance:* nor could I convince him of the *imposition of his people with pyritic coal.* The general next related to me the histories of numerous extraordinary cures which the *black substance* had effected among his relations and his friends, in the country and at Moscow; and concluded by ordering a servant to look after the immediate expedition of the annual quantity to that metropolis, to be employed for the same charitable purposes.

While I make known existing superstitions I am equally bound to defend the Russians against unjust accusations and abuse. One of their innocent religious usages has been made the topic of the merriment and of the ridicule of travellers.

I am altogether in the dark as to the origin of the report, that, in Russia, the dead are furnished with a passport for their entrance into heaven. But one thing is certain, if our countrymen have not the merit of its invention, that, at least, they were its zealous propagators. Mr. Giles Fletcher, at the end of the 16th century, when treating of the customs of the Russians, states that "About their burials also, they haue manie superstitions and prophane ceremonies: as putting within the finger of the corpes, a letter to Saint *Nicôlas:* whome they make their chiefe mediatour, and as it were, the porter of heauen gates, as the Papists doe their *Peter.*" * Milton tells us that "Their dead they bury with new Shooes on their Feet, as to a long Journey; and put Letters testimonial in their Hands to Saint

* Of the Rvsse Common Wealth, p. 106. 1591.

Nicholas, or Saint *Peter*, that this was a *Russe* of Russes and dy'd in the true Faith; which, as they believe, Saint *Peter* having read, forthwith admits him into Heaven."* And speaking of their funeral ceremonies, Crull says, " And as soon as the Priest has put a Testimonial between his (the deceased's) Fingers, which is to serve him as a Pass for the other World, the Coffin is shut up, and put into the Grave, with the Face towards the East."† And Perry relates the same falsehood, among many other absurdities, in nearly the same language.‡ The account of these authors, having been copied by the editor of the Universal History, has thus been spread over the whole world. § Nor are Britons alone to be blamed for the propagation of this deception, as many continental writers have been equally credulous, and instead of enquiry after truth, have merely repeated the same language. ‖ It is impossible to avoid the deepest regret, that so many false reports should obtain a place in the works of authors, whether they be accredited for veracity, or known for misrepresentation; and especially with regard to extraordinary relations, which spread like contagion through the literary world, and soon reach even the illiterate part of mankind, while important truths are concealed from or unknown to them.

We are indebted to Dr. King for the subsequent just remarks: " In the funeral service of the Greek church, we are told, that a pass-port is put into the hands of the deceased, signed by his confessor and a bishop; and addressed to Saint Nicholas, some say to Saint Peter; desiring him upon sight of that certificate to open the gates of heaven to the bearer. This pass-port however, as these authors call it, is no other than a paper containing two prayers; one conceived in the first person, as supposed to have been the prayer

* A Brief History of Moscovia, by John Milton. 1682.

† The Antient and Present State of Muscovy, p. 168. by J. Crull, M. D. 1698.

‡ Perry's State of Russia. The reader may also consult the Present State of Russia, in a Letter to a Friend, p. 21.; by Collins. 1671.

§ Universal History, vol. xxxv.

‖ Olearius's Travels into Moscovy and Persia, p. 380. &c. &c.

of the deceased to God for forgiveness of his sins; the second is a prayer of absolution, which the priest, whose name is inserted, is supposed to have pronounced to him before his departure: they are read at the grave, to testify to the people that the party died in the true faith of the orthodox church." * — "It ought to be remarked, that the use of this paper is by no means prescribed by the church; it is barely permitted to those who choose it in some places, in others the custom is utterly unknown: yet thus have the superstition and abuses of the lowest of the people been represented as the dogmas of the church, through the ignorance of travellers." † Levesque also gives an honest explanation. He says, "Avant d'enterrer un mort, le prêtre lui mettait dans la main, non pas, comme l'ont dit plusieurs auteurs un passe-port pour Saint Nicolas: mais un billet sur lequel était écrite une prière. Cet usage subsiste encore: car dans l'Eglise grecque, le rit et la discipline sont immuables." ‡

Notwithstanding the elucidation of this custom by King, and by Levesque, so late as the year 1796, the *Deux Français* tell us of "un espèce de passe-port que l'on donne au mort §;" and thus tended to rivet the misconceptions of modern travellers.

The explanation given by the distinguished Platon to Dr. Clarke, and Mr. Cripps, was very decisive, and perfectly just. "Incense," says Clarke, "was then offered to the pictures, and to the people; and, that ceremony ended, the archbishop read aloud a declaration, purporting that the deceased died in the true faith; that he had repented of his errors, and that his sins were absolved. Then turning to us, as the paper was placed in the coffin, he said again in Latin, 'This is what all you foreigners call *the Passport;* and you relate, in books of travels, that we believe no soul can go to heaven

* King's Rites and Ceremonies of the Greek Church, pp. xvii. xviii.; which work contains a translation of both of these prayers, pp. 358., 359.; Sir R. K. Porter's Travelling Sketches, pp. 19. 95.

† King's Rites and Ceremonies of the Greek Church, p. xviii.

‡ Histoire de Russie, vol. iv. p. 6.

§ Voyage de Deux Français dans le Nord de l'Europe, vol. iii. p. 78.

without it. Now I wish you to understand what it really is, and to explain to your countrymen, upon my authority, that it is nothing more than a declaration, or certificate, concerning the death of the deceased.' " *

Among " Remarques de Chronologie Russienne," at the end of Karjavine's work, entitled, " Remarques sur la langue Russienne," which was published in the year 1791, I find the following statement: " Depuis qu'on a commencé à mettre la prière absolutoire entre les mains des morts : — Années 717." From hence it appears, that this practice has now been adopted for about 750 years. Of its origin I know nothing.

As far as my enquiries reach, there does not exist a regular form for the *absolution prayer*, which appears to have been different formerly, at least in the words, from the present, though of the same import, as a comparison of the translation in King's work, and that which I have presented, evidently demonstrates. In these days, when the matter may be justly appreciated, it is necessary to state, that although no form of this prayer exists in the order of the funeral service, so as directly to prescribe its use, yet as it is sold at the shop, as well as printed at the press, of the Printing-office of the Holy Directing Synod at Moscow †, its adoption may be said to be, at least indirectly, sanctioned ; — nor need the Holy Synod fear to avow its sanction to a usage so innocent in its tendency, and so replete with *pious* sentiments. In these days, the custom of putting the absolution prayer into the hands of the dead, is general in Russia, at least in the principal part of this empire. I have never seen " The Prayer, Hope, and Confession of a faithful Christian Soul," made the same use of. ‡

I have given a plate which is a *fac simile* of this prayer, so that the reader acquainted with the Sclavonian, may have it in his power to peruse it, and to judge for himself; and for the advantage of him who is not, I have translated it.

* Clarke's Travels, p. 156. † See description of this Typography, p. 267.

‡ Vide King's Rites and Ceremonies, p. 358.

The pictures over the title of the prayer represent Jesus Christ in the centre, the Virgin Mary on the right, and John the Baptist on the left. Here follows the translation:

"*Absolution Prayer Pronounced by the Priest over a Dead Body.*"

"May our Lord Jesus Christ, by his divine grace, and gift, and power, given to his holy disciples and apostles, to bind and loose the sins of men, [when he said unto them, Receive ye the Holy Ghost: and whose sins ye forgive, they are forgiven to them; and whose sins ye retain, they are retained to them; and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven]*; and from them lineally descended also on us—may He through me forgive to this my spiritual child [*insert the name here*], whatsoever he, as man, hath sinned against God by thought, or word, or deed; and by all his senses, willingly or unwillingly, knowingly or unknowingly: and if he have been under the curse or interdiction of bishop or priest, or have brought the curse of his father, or of his mother upon himself, or have fallen under his own imprecation, or broken his oath, or by any other sins, as a man hath bound himself; but concerning all of which, hath with *a broken heart repented*;—from all these transgressions and sins, may HE absolve him, (her,) and on account of the weakness of nature may HE commit them all to oblivion; and for the sake of His love to mankind, and through the prayers of our most holy and most blessed (*Vladitchitsa* †,) Sovereign Lady, the Mother of God, and Ever-Virgin Mary, and of the holy, glorious, and universally celebrated apostles, and of all saints, may they all be forgiven him (her). Amen."

"Price twenty copeeks."

It is needless to remark, that the form of this prayer is no more

* Matthew, ch. xviii. v. 18.; vide also c. xvi. v. 19.

† Vladitchitsa is the original word, and is rendered by the French, "La Souveraine;" in German, by *die Monarchinn;* in English, by Queen, or Sovereign; and is equivalent to *Lady*, and *Sovereign Lady* of the Roman Catholic church.



МОЛИ́ТВА РАЗРѢША́ТЕЛНАЯ Ѿ ІЕРЕ́Й НАДЪ ПРЕСТА́ВЛШИМСѧ ЧТО́МЪ.

І́ДЕ нáшъ І҃исъ Хр҃тóсъ Бж҃е́ственною своéю бл҃го-
дáтїю, дáромъ же и̇̀ влáстїю, дáнною ст҃ы́мъ
є҆гѡ̀ оу҆ченикóмъ и̇̀ а҃пло́мъ, во є҆́же вязáти и̇̀
рѣши́ти грѣхѝ человѣ́кwвъ, рéкъ и́мъ, [прїи-
ми́те Дх҃а ст҃а́го: и́хже ѿпу́ститѐ грѣхѝ, ѿпу́-
статсѧ и́мъ: и́хже оу҆держи́тѐ, оу҆держа́тсѧ, и̇̀ є҆ли́ка а҆́ще
свя́жетѐ и̇̀ разрѣ́шитѐ на земли́, бу́дутъ свя́зана и̇̀ разрѣше́на
и̇̀ на нб҃сѝ.] ѿ о҆́нѣхъ же и̇̀ на ны̀ дрyгъ-дрyгопрїима́телнѡ
пришéдшею да сотвори́тъ чрезъ менѐ смирéннаго проще́нїю и̇̀ сїѐ
по дх҃y чáдо ѿ всѣ́хъ, є҆ли́ка а҆́кѡ чл҃къ согрѣ́шѝ
Бг҃y, сло́вомъ и̇̀лѝ дѣ́ломъ, и̇̀лѝ мы́слїю, и̇̀ всѣ́ми свои́ми
чýвствы, во́лею и̇̀лѝ невóлею, вѣ́дѣнїемъ и̇̀лѝ невѣ́дѣнїемъ.
а҆́ще же под клáтвою и̇̀лѝ ѿлyче́нїемъ а҆рхїере́йскимъ и̇̀лѝ

objectionable, if equally so, than the absolution prayer which every member of the English Episcopal church hears, or ought to hear, pronounced by the man of God, above fifty times a year.

In different ways the conduct of the Russian nobles surprises Britons. The French often say, that they are *outré*, and laugh at their procedure; but we are accustomed to regard many of their *outré* actions as very mean, very base, very perfidious, and very sinful. Many of the Russians, however, do not seem to have the smallest idea of wrong, in what are generally reckoned ignoble and detestable transactions, encroachments on good faith, and infringements of the moral law. Numerous cases, which well demonstrate the truth of some parts of this statement, are contained in this volume, and the subsequent facts will supply whatever is deficient. But before I go farther, I must warn the reader that there are Russians, however few their number, who heartily despise the authors of such conduct as I am now to treat of.

The curiosity of the Russians, of all ranks, to pry into the affairs of others, exceeds all bounds, and all belief. With as much ease as they say "*How do ye do?*" the nobles ask the most unexpected, and what we reckon the most impertinent questions, with respect to your connections and family, your property and revenues, and your secret affairs and private opinions. An evasive answer, or even directly replying, that what respects your own affairs you keep concealed, so far from silencing them, only prompts their curiosity; and they will continue to tease you with their demands, in all forms, either till you lose patience and show symptoms of displeasure, or till they *extract* some intelligence from you. Nay, so singular are they, that they show evidently hurt feelings at your refusal to gratify their inquisitiveness, especially if you are in the smallest degree dependant upon them. But they do not content themselves merely in making enquiries of yourself; they will apply to your servant-women or your servant-men, to your lackey or your coachman, to any body who may be able to give them information. If you are living in their families, the master or mistress generally is acquainted with every thing

you do, through enquiries made at your servants. I have known this system of acting carried to such lengths, that its relation might appear fabulous. A single instance may give the reader an idea of such conduct as I allude to. A nobleman who has a village in which there is a high belfry attached to the church, at certain times when he had many visitors, caused one of his men to sit in the balcony and make a regular report of every individual's motions; while a number of servants, or spies, were stationed throughout the different houses, who were duly examined as to the procedure and conversation of his invited society. As the Russians are continually surrounded by numerous servants, the most trifling actions of every individual are known. Similar conduct is pursued by the clergy, the merchants, and the peasants.

While living in the country as physician to a nobleman's family, one of their relations made a visit to them, on his way from Moscow to Petersburgh, and consulted me. I prescribed for him, and gave him my advice. On his return from the residence, as an acknowledgment of his gratitude, he made me a present of a snuff-box, which was worth about twelve or fifteen shillings. This box was so contrived, that it only opened upon pressure being made on its ends, in a particular manner, and it highly amused the gentleman with whom I resided. I had not possessed it above three or four weeks, when, on making my usual morning visit, he said he had a petition to make to me, to grant which he was fully persuaded I would not be backward. I asked him to explain himself, and he then told me, that he wished much to have my snuff-box, and as I could have no particular attachment to the individual who had given it to me, (which very luckily was the truth), he could see no reason, beyond its mere intrinsic value, for my retaining it. Though astonished at this procedure, in the circumstances in which I was placed with the family at the time, I complied with his request, and immediately presented the box. I was in the expectation of receiving, at least, some present of equal value, but I deceived myself.

When at Petersburgh, about the commencement of the year 1816,

I concluded an agreement to go and reside at Moscow with Countess Orlof-Chesmenska. Before our departure from the residence, a few of her people were attacked with intermittent and with nervous fevers. Unaware of the prejudice that exists among the Russians, especially the lower ranks, against having the head shaved, (because the moment a peasant becomes a recruit his head is shaved,) I ordered this operation to be done with the same freedom as in Britain, with a view to use lotions, or to apply blistering plaisters to the scalp. My practice proved successful; but when the convalescents, according to orders, began to wear wigs, they became the sport and the ridicule of the servants and of the upper people of the house. After our arrival at Moscow, I continued the same method in the private hospital of the Countess, notwithstanding the dislike of the people to bare scalps and wigs; and I was justified in doing so, by its happy result. I then little knew what secret enmity was employed to make me appear ridiculous and *outré* in my practice. Intermittent fevers, or agues, are extremely common at Moscow. Peruvian bark and other remedies are generally employed for their cure, and with much success. But as a great many of my patients had repeated relapses, and as many individuals addressed themselves to me, who had been attacked once, twice, or oftener, almost every year, by such intermittents, I tried the effects of that renowned remedy, the *arsenical solution*, and the happy results justified its continuation. The under surgeon of the hospital was the only person who knew the nature of the medicine which I gave my patients, and he proved to be my concealed enemy. He made known the secret to Countess Orlof-Chesmenska's steward, and the steward gratified the ears of her uncle, Count Vladimir Orlof, in its repetition. The Count, who entirely owed his rise in the world to his two brothers, Prince Gregory Orlof, and Count Alexei Orlof, and through their influence was made President of the Academy of Sciences in his younger years, is now at Moscow, an old superannuated good-natured man, and one of the best of the nobility, and who could have no private malevolence to gratify, pursued a conduct

which then astonished me. For some time, it was a usual enquiry among his guests at his frequent dinner-parties, "Whether they knew, or had heard of, the English doctor that lived with his niece, and *who shaved heads in fevers*, and *cured agues with arsenic*;" and, bursting into a fit of laughter, he concluded by informing his party that these were "*killing cures*."

Such conduct is very common among the nobility, and medical men are attacked for their practice in the most extraordinary and unexpected manner, and therefore they are generally obliged to have the sanction of a consultation for their measures, when a patient is in the least danger, so that responsibility may fall on no single individual. The Russians are very apt to judge of the physician's skill, by the result of the case he treats, be it ever so hopeless; and in consequence of this circumstance, I once knew a patient allowed to die, when there was the greatest probability of having saved his life by a very simple operation, which I urged as the last resource. But a distinguished physician, who knew better *how to act his part* than I did, said, — "Let the man alone, if the operation be performed, and he die, we shall be accused of having murdered him: you do not know this country."

A friend of mine, who was engaged as tutor to a nobleman's son, and used to boast of the integrity and *sincere friendship* which he had at length found in Russia, like many others, was wofully deceived. On calling upon him one morning, he related to me the very advantageous conditions which had been granted him, and the offer of above twenty thousand roubles, which had been promised as a present, if he should remain five years in the situation. A month had not elapsed before the nobleman, who had retired to his estate, sent a peremptory order for his son to join him immediately. Soon afterwards the pupil was sent to an academy, and my friend was left to his meditations on the *sincere friendship* of his protector, and his *thousands of roubles!* and to seek for a new situation.

A count who was long in London, before his return to Russia, engaged a physician to accompany him, and made promises which

were very flattering. No sooner had they arrived at Petersburgh than the nobleman denied every thing he had said to the doctor, told him that he had no farther occasion for his services, and left him, while a stranger in a foreign land, to do what he chose.

A baron, quite a courtier in his manners, a good linguist, and a man of general information, though not deeply versed on any subject, paid me great attention when I arrived, for the first time, at Petersburgh; and I thought him one of the most amiable and one of the best of men. A friend of his had an apothecary's shop to dispose of, and it occurred to him that I might be inclined to buy it for the establishment of Countess Orlof-Chesmenska, at Moscow. One day he importuned me to accompany him in his carriage to look at it, though I told him that it was useless. He begged me to allow the apothecary to send me the catalogue of medicines which he had prepared for the sale, and I consented; but finding that they would not suit, I returned it on the following day. To my surprise I received a furious letter from the baron, accusing me of want of good faith, and of deception, and of having given the apothecary much useless trouble in preparing the catalogue. He concluded by advising me to redeem my honour by an immediate purchase, and by threatening, if this was not done, to write to Countess Orlof-Chesmenska about the affair. I replied with indignation and spirit, and expressed my sentiments of the injurious falsehoods his letter contained. He applied to the Countess, however, but luckily I had foreseen his malignity; and the dagger drawn at my reputation was completely foiled.

Such was the conduct of a nobleman, who affected not only to be a sincere, but an interested friend; and, alas! his conduct very frequently finds a parallel among his countrymen.

Sometime after this affair, I was necessitated by business to call upon the baron. I took the late Dr. Ross with me, and we speculated on the road with regard to the probable behaviour of the nobleman. We arrived in his house, our names were announced, and we were immediately received by him in the most courteous manner;

and the *no longer hypocritical kiss* was followed by demanding *ten thousand apologies* for his conduct, iterated again and again, and the warmest expressions of his desire to renew our former friendly correspondence. Indeed the baron now as much debased himself in my sight by his repeated apologies and servile compliments, as he had done before by his treacherous conduct and direct falsehoods. I have never seen him since.

Such conduct is very characteristic of the Russians: they go from one extreme to another, and they think all the world can do so likewise. They quarrel with you, and treat you ignominiously, and expect that you are to take no further notice of the matter, whenever they choose to change their mode of procedure.

A few years ago, a servant-man was sent to me with a certificate, which his mistress, who was a *Generalsha*, or the wife of a General, begged me to have the *complaisance* to sign. In this certificate, a person who had formerly acted as a kind of steward, was reported to be very unwell, and to be unable to proceed to Petersburgh; and I was informed that the term of his passport was nearly expired. Of course I refused compliance, and sent the servant home; but he soon returned with a letter, which I preserve, and in which the lady renews her entreaty, and endeavours to induce me to sign the certificate, by saying, "*Vous ne risquant rien du tout.*" As I was already seated in my sledge, and had to pass the lady's door, to prevent further trouble, I entered her house. Her importunities were now redoubled. She informed me that the man was essentially necessary to her for some time, in consequence of a law-process, and that it would be a *Christian action* to sign the certificate, though he had no complaint that prevented his departure. I replied, that my conscience would not allow me to do so. She answered, that "*such things are done here every day*," a melancholy fact, as we shall more particularly see hereafter. To my reply, that physicians were not accustomed to do so in Britain, she rejoined, "You are now in Russia, and you should do as the Russians do." While in the act of making my bow, and laughing heartily, I told her, that to do as

the people of Rome did was not my creed, and that she would find no difficulty in getting the certificate arranged to her will, which of course was soon signed by a medical man in due form. This lady has since become a nun, and is now in one of the monasteries at Moscow. It would be gratifying for me, could I add, that the signing of false certificates was confined to the lowest rank of medical persons. But money will procure any kind of testimonial wanted, even for the basest of purposes.

The following anecdote gives a good idea of the extravagant ideas which the Russians often entertain. A gentleman distinguished for his Christian benevolence and gentle manners, when at Moscow a few years ago, received numerous invitations from the nobles. Among the rest, a lady of distinction, who had an only son about nine or ten years of age, had enjoyed the pleasure of his society, and it would appear, that after his departure, she had lavished the highest encomiums upon his character, and had ended by comparing him with the *apostles*. Soon afterwards, this lady had a large company at dinner, during which her son vociferated these words, — "*Mamma, when will the Apostle come again?* a question which roused the astonishment of the guests, and placed the lady in great confusion. But what rendered the above account remarkable, at the time, was the very opposite opinion given by another lady. The same gentleman was invited to dinner by one of the most distinguished personages in the empire: but, as his time was precious, he preferred going to pass an hour in the evening. A Russian lady who was present, and who had heard something of the principles of the Society of Friends, said she had never before been in company with *Antichrist*, and concluded by declaring all its members, like the *Raskolniks*, a body of schismatics.

"As we did not expect to meet with refinement," says Clarke, "we had no right to complain of the barbarism of the *Russians;* but the rude and simple manners of unenlightened nations, however barbarous they may be, are sometimes joined to benevolence, if not to honesty; yet the very word *honesty*, if it exist in the *Russian* language, is unin-

telligible to Russians: they know not the virtue to which it applies. If any trace of it lie concealed throughout the wide extent of the *Scythian* dominions, it is, perhaps, buried in the breasts of those victims of tyranny who have been condemned, for their love of truth, to a life of labour in the mines of *Siberia;* or it may exist in some dungeon of the empire, the access to whose walls is carefully guarded by despotism, — that unnatural monster, who can only thrive where virtue is oppressed." *

Had Dr. Clarke possessed the least knowledge of the Russian language, he would certainly have well remembered the words, *Chéstnii Chelovék*, an honest, or an honourable man; and the noun, *Chéstnost*, honesty, or honour; words which are continually reiterated in our ears by the Russians. But, alas! the name of honesty is generally substituted for the reality; yet, though very rare, this virtue is not totally unknown in Russia. I have had affairs with two or three individuals who acted with the strictest probity, and I shall have occasion very soon to allude to some striking examples of rectitude and honour. It is to be hoped, that none have been sent to tenant the mines of Siberia, or the dreary dungeons of the empire, merely on account of their love of truth, during the present reign; but this can only be known to a certainty, by the officers of the crown. No such instance has come to my knowledge, though I have heard of several officers who were hurried off from the residence to reside upon their estates, by way of punishment; and it was rumoured, that the liberality of their sentiments led at least to greater severity than was merited by their faults or their misdemeanours. At a court where there is so much disingenuousness, and so much corruption, as at that of Russia, and in a country where the sovereign's power is absolute, individuals may easily become the victims of bad passions, or of mere caprice, however good or however liberal the principles of the autocrat may be. What would a Briton think, in a night petrifying cold, to be dragged from his bed by a body of

* Clarke's Travels, Part III., *Scandinavia.* Section 2. p. 456. 1823.

the police, hastened to a *telega* (or small open cart), before he had time to half dress himself, and dispatched at full gallop, — he knew not where: — to Siberia, or to the interior of Russia! Yet this is the summary manner in which *justice* is sometimes administered, even in the present reign, and the same practice is likely to be pursued so long as despotic power wields the sceptre of the realm. Such facts truly show us the value of liberty and its prerogatives.

"In conversation, the Cossack is a gentleman; for he is well informed, free from prejudice, open, sincere, and upright. Place him by the side of a Russian, — what a contrast! The one is literally a two-legged pig, having all the brutality, but more knavery than that animal: the other, a rational, accomplished, and valuable member of society. I would not be understood to have made this observation as without exception on either side. The Russian women are entirely excepted; and it is very remarkable, that little of the lamentable characteristics of the Russian people can be applied to them. It is only in proportion as they recede from their natural effeminacy, that any traits have appeared to assimilate them to the males of their country; and an instance or two of this kind may have been mentioned; but, speaking generally of them, they have this only fault, if it be not rather a misfortune, that of servility to the worst of slaves." *—"The women of France and England may go to Moscow, in order to see their own fashions set off to advantage." — "The modes of dress in London and Paris are generally blended together by the ladies of Moscow, who select from either what may become them best; and, *in justice to their charms*, it must be confessed, no country in the world *can* boast *superior beauty*." Immediately afterwards he alludes "*to their personal attractions*," and in other two places he speaks of beautiful and highly accomplished women. †

I have seen the Kozáks of different tribes, both in their own country and at some distance from it; but though I am rather partial to them, I think every unprejudiced traveller will agree with me, that Dr.

* Clarke's Travels, p. 294. † Idem, pp. 65. 79. 111.

Clarke exaggerated their virtues, though not exactly in proportion as he derogated from those few which belong to the Russians. I should imagine that neither "*general charity*," nor "*Christian benevolence*," nor sober truth, warranted the ignoble appellation of *two-legged pigs*, to the Russians. In my opinion, such language is a degradation to its author, and a striking instance of his partiality; and leads one to suppose that it had been written as a caricature.

As it would not be fair to pass the females of the North in silence, I have thrown together the above distant quotations from Dr. Clarke's work, in order to serve as an introduction to the subject. It has always appeared to me that this distinguished author laboured under some unaccountable misapprehension when he was so liberal in his compliments to the fair sex of the North. He would almost induce us to believe that the "Russian women" were the descendants of a race of beings totally different from that of the males; an idea, which, independently of facts, might create doubt as to its accuracy, when we take into account the prevailing manners of the polite world which continually associates the sexes together. Under such circumstances, example is generally more or less contagious, and were the males as brutal as Dr. Clarke represents them, we might naturally expect to find some portion of their brutality among the females; and, on the contrary, were the females as free from "the lamentable characteristics of the Russian people," as he informs us, we might, with equal reason, suppose that some part of their refinement would assimilate itself to the males. I have never been able to trace any marked difference between the manners and morals of the sexes in Russia, and I suppose it never had more than an ideal existence. Wherever I have found polished wives I have also found polished husbands, and *vice versa:* and however pleasant it might be to exempt the former from the vices of the latter, facts will not allow the distinction.

I shall now proceed to make some interesting quotations from different authors, ancient and modern, with regard to the physical character, and the manners of the females, which may assist the reader to form his own conclusions.

Speaking of the Russians, Fletcher informs us, that "These two extremities, especially in the winter, of heat within their houses, and of extreame colde without, together with their diet, maketh them of a darke, and sallow complexion, their skinnes being tanned and parched both with colde and with heate; specially the women, that for the greater part are of *farre worse complexions*, then the men." * "The women to mende the bad hue of their skinnes, vse to paint their faces with white and redde colours, so visibly, that every man may perceyue it. Which is made no matter, because it is common, and liked well by their husbandes; who make their wiues and daughters an ordinarie allowance to buy the colours to paint their faces withall, and delight themselues much to see them of fowle women to become such faire images." †

Collins says that "The beauty of women they (the Russians) place in their fatness. Their painting is no better than that of our chimneys in the summer, *viz.* Red Oaker and Spanish White." He then alludes to the custom of blacking their teeth, which will be found in the next citation, and adds, "Low fore-heads and long eyes are in fashion here; to which purpose they strain them up so hard under their Tyres, that they can as ill shut them, as our Ladies lift up their hands to their heads. They have a secret amongst them *to stain the very balls of their eyes black.* Narrow Feet and slender Wasts are alike ugly in their sight. A lean Woman they account unwholsome, therefore they who are inclined to leanness, give themselves over to all manner of Epicurism on purpose to fatten themselves, and lye a-bed all day long drinking Russian brandy (which will fatten extremely), then they sleep, and afterwards drink again like Swine designed to make bacon." ‡

A quaint and interesting author, Dr. Crull, gives the following account of the females of Russia. "The Women in *Muscovy* are of a middling Stature, neither too tall nor too little, and generally well

* Of the Rvsse Common Wealth, p. 112. 1591. † Idem, p. 113.
‡ The Present State of Russia, pp. 69. 70. 1671.

proportioned before they are married; but after they have had several Children, inclining to fatness, by reason they do not keep their Bodies so streight as our Ladies in these Parts, it being looked upon rather as a Comeliness than an Imperfection. The Features of their Faces are not despisable, and a great many among them might pass for very Handsom in any part of *Europe*, were it not for that preposterous Custom received among all the Women of *Muscovy*, of what Age or degree soever, of Painting their Faces, Necks and Hands. The worst of all is, that having not attained to any kind of Perfection in this Art, they paint so grossly, that it appears no otherwise than if it had been done by a Plaisterer." "They have another Custom, which will perhaps appear as odd as the former; which is, that they are careful, and take as much pains in making their Teeth black, as our Ladies do in keeping them white, they esteeming black Teeth an addition to their Complexion, with the Intention, as our Ladies make use of Patches. I am apt to believe, that their Teeth being generally spoiled by these Mercurial Paints, has obliged them to make a Vertue of necessity, and by universal Agreement, to cry that up for an Ornament, which appears to us the greatest Deformity." * Similar accounts are given by Olearius, by Le Brun, and by other old authors, which it would be useless to quote.

In more modern times, Richardson, who was a shrewd observer, with perfect truth, records, that "The women in all ranks in Russia, though very sprightly and very gay, for ever dancing and singing, and laughing and talking, have not the same pretensions that the men have to good looks, and the graces of external appearance. They have no delicacy of shape, and their complexions are ——— what they please. For those even in the lowest condition, if they are able to afford it, bedaub their faces with red." † These remarks, as we shall see, may be well applied to the females of the present day. Storch, who is frequently a candid writer, though residing in Russia,

* The Antient and Present State of Muscovy, by J. Crull, M. D. p. 139. 1698.

† Richardson's Anecdotes of the Russian Empire, p. 202. 1784.

when speaking of the "Petersburghers," and as is evident, with a particular allusion to the females, says, "However beautiful the moulds may be in which the human figures here are cast, they are nevertheless deficient in that sharp determinate contour, which plastic nature seems to draw with so firm a hand beneath a milder and more genial sky. Even the noblest ground-lines but faintly rise from the luxuriant masses of flesh, in the elastic tumidity whereof the finer sketches and the gentle play of the muscles are overpowered and lost." * Tooke did not fail to remark, "The moderate share of beauty with which nature has endowed these daughters of the northern earth." He also says, "As the growth of the Russian ladies is not confined by any bandages, stays, or other compresses, the proportion of the parts usually far exceed the line which the general taste of Europe has prescribed for the contour of a fine shape." † Even Sir R. K. Porter was not backward in avowing, that the fair of Petersburgh were not in general very formidable rivals to those of other capitals which he had visited. "There are," says he, "some very fine women, but the majority have small claims to the title of beautiful." ‡ But, as we have already seen §, this author soon fell in love at Moscow, and this circumstance seems to have had a decided and pleasing influence upon his views of life and manners. He therefore discovered, that "The superiority of this metropolis (Moscow) over that of St. Petersburgh, in the general beauty of the females, is beyond comparison." ‖ And we shall leave him amidst the "*lovely houris*," of whom he somewhere speaks.

Some of the preceding characteristics are common to all ranks of the Russian females. The following remark, though not elegantly expressed, is exceedingly just, and transports us at once to the towns of Russia. "What ladies can lay on more paint than the wives of

* Picture of Petersburgh, p. 97. 1801.; translated from the German edition, published in 1792.

† Tooke's View of the Russian Empire, vol. ii. p. 253, 254. 1799.

‡ Travelling Sketches, vol. i. p. 119. § Page xvi.

‖ Travelling Sketches, vol. i. p. 207.

the Russian merchants, as they waddle along under the burden of their pampered, sleek, and shining collops of fat, bedizened with all the magnificence that pearls and lace can bestow." * The females among the peasantry are generally stunted, clumsy, round faced, small featured, and sallow complexioned. The latter defect they strive to remedy by a profusion of paint of various hues, which they daub on with as little taste as art. † The wives of the clergy may be divided into two classes, those who are rich, and those who are poor; the former, in their persons, and in their manners, may be likened to the wives of the richer merchants, while the latter class, by far the most numerous, as it includes the greatest part of the wives of the *popes*, or parochial clergy, are nearly assimilated to the more opulent of the peasantry. As none of these (with a very few exceptions) wear corsets, nature is left to her full liberty of expansion. The common Russian women reckon corpulency very comely in females, and they express their admiration in a peculiar manner. When they see such a figure, they exclaim, *Kak ona tolsta, prekrásnaya; Bogh s' nei!* How thick and how fine she is! God be with her! They have the idea that it is very sinful to omit the latter part, *the benediction*, because, were it neglected, and the individual spoken of, to become lean, or to fall into disease, they might be accused of an *evil eye*. To such a length do their opinions extend, that when they see a female with a slender waist, such, as in this country is reckoned the perfection of a fine shape, they pronounce at once, that she is very ill, or that she is in a consumption. Great sized feet, and clumsy ankles, are also highly praised; *de gustibus non disputandum*.

The wives of the Russian merchants, whose circumstances permit it, pass their lives in little else than ordering the preparation of food, eating and drinking, and repose and sleep. They do not work themselves, they take almost no charge of their children, whom they

* Storch's Picture of Petersburgh, p. 98. 1801.

† Vide Travelling Sketches, p. 113. By R. K. Porter.

commit to the guidance of wet nurses immediately after birth; and as they are surrounded by servants, they contract the most indolent habits. A number of them very frequently meet together and make merry; and even when alone, many of them get intoxicated. They then betake themselves to bed, which is often placed over a *lejanka*, (the flat part of many ovens), and from the internal heat of spirits, and the external heat of stoves, their faces become excessively flushed. When a husband returns from his affairs, and finds his wife thus laid up, while laughing, he addresses her in the mildest language, "*Shto ti Milinka; Ti napilas*," "What, my dear! Thou art tipsey." And she replies in the tone of disease, "*Nyet u menya golova bolít*," "No, I have a head-ache;" and there is no more said about the matter.

Shining jet black teeth are very common still in Russia, but chiefly among the merchants' wives, who are liberal in the daily use of mineral paints; for the change from whiteness to blackness is reckoned the effect of their operation. Black teeth, it is thought, add much to the beauty of the female physiognomy. As for the practice, mentioned by Collins, of *staining the very balls of their eyes black*, I know nothing, unless he referred to the colouring of their eye-lashes.

In different parts of this work I have alluded to the rarity of beautiful faces and elegant figures among the ladies of Russia*; an opinion which the observations of numerous travellers, with whom I have conversed, has sufficiently confirmed. I have also noticed the causes of their general corpulency†; a word which recalls to mind an observation made to my wife by a Russian lady. In a conversation respecting England, she demanded, "From whence proceeds it, that the English ladies have so different a shape from us? They have all small waists, but to say the truth, we are all (*botchki*) barrels;" a better description than I can pretend to give. But, contrary to what seems to have been the case very lately, if Tooke can be trusted on that point, the ladies now imitate the refined taste of

* Vide p. xxvii. and Note, p. 581. † Vide p. 579.

other nations in the use of stays and corsets, and both males and females are employed to make these articles: I believe the former are reckoned preferable, and are daily seen running from house to house in Petersburgh and Moscow, to take the measurements of the fair ladies. But while they continue their indulgence in eating and drinking, and to lead indolent lives in over-heated rooms, no barrier can be of much use to the sex; they may assist the figure for a time, but they will never cure the deformity.

Of late years, the liberal use of paint seems to be in some degree supplanted by that of snuff, among the ladies, who are continually pulling out their gold boxes from their *ridicules*, displaying them with vanity, and conveying the contents to their nostrils.

At an earlier period of society, the Russian ladies seem to have led a different kind of life from that adopted at present. The author of Carlisle's Embassy says, "One thing there is very commendable among the *Moscovites*, and that is, that the Women have great respect generally for their Husbands; for which reason they are exceeding retired, and appear very seldome in publique*:" and the same language is reiterated by another author twenty-nine years afterwards. † But we must now consider their present state. "Before I came into this country (Russia)," says Sir R. K. Porter, "I was led to believe that I should find the morals on a par with France. To me it seems totally the reverse. I never saw married people more happy, or apparently more affectionate towards each other: I never, in any country, met with young women *more amiable* and *virtuous*.‡" "Their husbands do not controul them with jealous fears. *Ignorant of vice, these charming women* may be as lively and as happy as they will. There is a frankness, and even affection, in their manners to their male friends and acquaintance which is particularly attractive; and causes you to feel as if you were living in the patriarchal days, and in the company of half a hundred lovely and endearing sisters."§

* A Relation of Three Embassies, made by the Earle of Carlisle, p. 51. 1669.

† The Antient and Present State of Muscovy, by J. Crull, M.D. p. 148. 1698. And Levesque's Histoire de Russie, vol. iii. p. 83., and vol. iv. p. 15.

‡ Travelling Sketches, by R. K. Porter, vol. i. p. 207. § Idem, p. 215.

Mr. James also speaks in very flattering terms of "the female sex," "than whom," says he, "none more amiable in the whole world are to be found than in Russia."* I am sorry to add, that my opinion of the virtue of the "young women" does not tally with Sir R. K. Porter's. I have no doubt that some families are well-educated, and that in them you will find women of purity and delicacy of character; but chastity cannot be reckoned a prevailing virtue. Their plausibility and their imposing manners, must be admitted by all.

Freedom of speech, though not characteristic alone of the Russian ladies, cannot fail to attract observation. The openness with which, even unmarried females speak of pregnancy, of confinement, of the diseases of child-birth, and even of those changes which are peculiar to the sex, in the presence of males, has often astonished and disgusted me. As a medical man, I soon found that delicacy of expression, and of allusion, used in Britain, when examining patients, altogether unnecessary in Russia. Indeed, in some cases, before gentlemen, I have been put to the blush by an open declaration, on the part of the sick, of that at which I had only ventured to hint. Without the least consciousness of impropriety, conversations have been kept up between a party of males and females, in my presence, which exceeded my belief. Another prevalent custom among the Russians, as a noble lord remarked, if "*not immoral, is at least, very filthy*:" that is, talking of diseases and their symptoms with the greatest indifference. This practice is peculiarly disgusting during meals. If the words, constipation, diarrhœa, obstructions, hæmorrhoids, scrophula, and allusions to fashionable diseases, &c. be apt to influence the appetite, the stranger had better lay aside the intention of frequenting the open tables of the Russian nobility. I shall now relate a few facts which illustrate the manners of the female sex, married and unmarried, it being understood that there are exceptions.

A young lady who was received into the very first society of

* James's Journal of a Tour, &c., p. 247.

Russia, and who seemed to have been thoroughly imbued with the idea of "beauty when unadorned *adorned* the most," exposed herself in the most indecent manner before the servants, male and female, of a great house, and afterwards boasted of her wanton conduct. As I knew something of her obscene language, and her lewd behaviour, this event did not surprise me so much as the report which lately prevailed, of her being about to enter a monastery. She might have gone there for purification.

At Kaséno, about eight or nine miles from Moscow, there is a lake which is celebrated for curing diseases, and especially "the curse of barrenness;" and hence it is often called the *prolific lake*. This village is much frequented, particularly on Sundays, and the *devotees*, male and female, after attending divine service in an adjoining church, as in the times of primeval innocence, bathe promiscuously in the lake; and then, very frequently, withdraw to the shades of the neighbouring woods. A friend of mine was one of a Sunday-dinner party in the country, who, in their way home, made a détour to Kaséno. When near the bathing-place, which was then in the open air, they quitted their carriages, and my friend, with a lady of high rank, led the van. Perceiving some individuals in the water, in a state of nature, he suddenly stopped, but the lady made a movement, and they advanced. At the brink of the bath, she said to him, "Ce n'est rien. Pourquoi avoir une honte denaturée?"

About a dozen of years ago, a noble lord, during his residence at Moscow, got acquainted with different families. In one of them, in which he was upon familiar terms, he begged a young lady to teach him a few words of Russ, a request to which she very readily assented. "Tell me, first of all," said he, "the words for How do you do? as I wish to ask some ladies that question in their native tongue." With great composure, she replied, "*Brucha bolít.**" The gentleman, who had no suspicion of a trick, sallied forth to the fashionable *Tverskoi Boulevard*, and meeting his acquaintances, bel-

* Venter dolet.

lowed out *Brucha bolít*, which threw the party, accustomed to such expressions, though not as a salutation, into a violent fit of laughter, which not a little chagrined the noble lord, when he learned its cause.

Some years ago, I dined in the country at the house of one of the highest females of Russia. After dinner, the weather being fine, we went to the balcony. In the presence of a number of other ladies, and two gentlemen, she placed her hand upon a young lady, saying to me " Quel petit ventre a-t'elle ! Croyez-vous qu'elle a une hydropisie ?"

I have heard some English travellers loud in the praises of the Russian ladies, " the amiable, the delightful, the fascinating women of Petersburgh and Moscow," whose frank, elegant, and imposing manners, seemed to have quite enchanted them ; yet, on putting the question, whether they would like to choose a wife among them, it has uniformly been answered in the negative : then were remembered the solid virtues of the British fair, who become good wives and good mothers. It is true, that like the natives of other continental nations, the Russians often talk of the cautious, cold, prim, and even repulsive manners of the English ladies, and think their own far superior. The following anecdote well pourtrays the general feeling upon this point. In the year 1815, when at the house of one of the relations of the late Mr. Poltaratskii, I was introduced to an amiable, and, comparatively speaking, a very modest lady, who spoke English. On the following day, Mr. Poltaratskii asked me how I liked his relation. I expressed my favourable opinion ; and by way of paying her, as I then thought, the highest compliment, ended by saying, that " She might pass for an English lady." " An English lady !" he exclaimed ; " God forbid ! She is far superior to your English ladies." Could the British females combine a little of the ease and elegance of those of the Continent, without infringing upon their characteristic modesty, it might be desirable. But where fix the barrier between that formal, yet charming modesty, the result of moral and religious principles, the guardian of moral con-

duct, and that familiarity which very often graduates into indecency and libertinism? Long may repulsive modesty be preferred to licentious frankness in our island!

It falls not within the scope of this work to give a detailed essay on the history and progress of the literature of Russia, however delightful the task might be. But I may very briefly allude to its present state. The time is not very distant, when half a dozen book shops were not to be found in either of the Russian capitals; but their number is now much augmented; and all the government towns, and even some of the district towns, of the empire can boast of one or more. Indeed, at the present moment, the jealousy, the activity, and the emulation of the native booksellers, are as remarkable at Petersburgh and Moscow, as among those at London or Edinburgh; and the pages of the gazettes are continually filled with advertisements of new publications. The foreign booksellers seem less assiduous, and to have less rivalship among them. No doubt many of the works which issue from the press are of little or no value, and a great number are translations. One important inference, however, may be drawn from these facts; viz. that a *reading public* is formed, and is creating, for if books did not sell, the Russians, no more than others, would not persevere in printing them. I ought not to omit stating, that of late, the native poets, and the native historians, have contributed much to the literature of their country; the former have found an able representative in Mr. Bowring, and it were to be wished, that some of the works of the latter might find a competent translator. How much valuable information, especially with regard to history, lies buried in the *hidden volumes* of the Scythian and the Sclavonic authors, for want of a knowledge of their language! I think it may be candidly pronounced, that the state of Russian literature was never so flourishing as at the present day. As I rather suspect that the British public are not aware of the number of periodical publications, which issue from the Russian press, I have made out a list of them, and added it in a note. *

* Moscow. *Newspapers.* — The Moscow Gazette, and the Senate Advertiser.

While we lament the fettered state of the press, and curse the detestable and corrupt censorship, we must rejoice at the advance of

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Journals. — The Messenger of Europe; the Historical, Statistical, and Geographical Journal; the Magazine of Natural History; the Ladies' Magazine; the Musical Magazine; the Amateur's (especially of horses) Magazine; the English Literary Journal, in French and English (together), conducted by my countryman and friend, Mr. J. Baxter; besides the Journal of the Imperial Society of Agriculture, and the Memoirs of the Society of Belles Lettres, the Imperial Society of Natural History, and the Physico-Medical Society.

PETERSBURGH. *Newspapers.* — The Petersburgh Gazette, in Russ and in German (separate); the Russian Invalid, in Russ and in German (separate); the Senate Gazette; the Senate Advertiser; the Price-Current; and *Le Conservateur Impartial.*

Journals. — The Journal of the Imperial Humane Society; the Son of His Country; the Spirit of Journals; the Benevolent; the Emulator of Illumination and Benevolence; the Siberian Messenger; the Nevskii Spectator; Patriotic Letters; the Journal of Public Instruction; the Children's Museum; the Lithographic Album; besides the Transactions of the Academy of Sciences, of the Free Economical Society, and of the Society of Belles Lettres. †

The following facts well illustrate the comparative state of literature among the different classes of the population of Russia. The first edition of Karamzin's history of that country, the most popular work ever printed in it, was speedily sold off; and in the years 1818, 1819, a second edition was published by subscription. The total number of subscribers amounted to 406, of which five were clergy, forty were merchants, and three were peasants!! It is true that the price of this work prevented its purchase by the parish priests, some of whom borrowed it, and that a few of the higher clergy had provided themselves with copies of the first edition; but still it excites astonishment when we remark, among the thousands of clergy in Russia, only five subscribers for so useful and so celebrated a production A few copies were subscribed for by the managers of public institutions. The greatest part of the subscribers, of course, were nobles; and as some took two, three, or more copies, the total number of copies subscribed for amounted to about 500. I believe the second edition consisted of 1000 copies; and a third edition is now spoken of. The author informed me, last summer, that he intended to publish the tenth and eleventh volumes of his history this winter; but his late severe illness, unfortunately, must have deranged his plans. We need not be surprized that only three peasants are found among the subscribers: few of them have any conception of *history*, beyond that of their village and the passing day. A number of them, however, have purchased Bibles, since the foundation in Russia of that noble institution, the Bible Society.

† A Mineralogical Society, and a Botanical Society, lately have been formed at Petersburgh, which intend to publish their transactions.

mind to which that list bears testimony. Some of the journals are much read, especially those which treat of general history, and of the politics of the day. The number of universities, of academies, of gymnasia, of public schools, of private schools (*pensions*), of Bible societies, and of other institutions in Russia, taken collectively, and in connection with the above fact, show us that a mighty engine is at work in the civilization of that country. In the perusal of the descriptions of the learned establishments of Moscow, the reader, however, will perceive, that I am not apt to augur without consideration, and that I am very sensible of the difficulties which oppose themselves in Russia to the wonted effects of such institutions in a free country. Of late, one feature of the gazettes has forcibly struck me; scarcely a number comes forth which does not contain the notice of a new school, Bible society, or charitable institution, somewhere in the autocratic territories.

The Lancasterian system of education, now adopted, by a few of the noblemen, for their slaves, it is to be hoped will become more general. I was most agreeably surprised last winter, when upon the estate of a nobleman thirty miles from Klin. I had been obliged to pass the night with a patient, and in the morning I was conducted to a private school, in which I saw fifty of the village boys taught and manœuvred in the most admirable manner. Many of this gentleman's neighbours laughed at him, but he was well convinced of the excellence of this plan; and through the Russian translation of Dr. Hamel's work on the Systems of Bell and Lancaster, he was endeavouring to give it full scope, by daily attendance, and examination of the pupils, and by kind treatment and the distribution of prizes. I was afterwards present at a fête, given in honour of his

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Some of the poetical works of Derjavin, Dmitriëf, and Jukovskii, &c. &c. &c. have sold rapidly in Russia; which is the best proof of their being extensively read. In the above remarks, the reader must remember that I speak alone with reference to this country, in which the sale of 200 or 300 copies of most works is reckoned not only fair, but even flattering for encouragement.

lady's name's-day, when each of the pupils presented a specimen of his penmanship and of his composition. The writing was most creditable, and the laconic national compliments were a source of much amusement and gratification. The parental care and protection of this nobleman powerfully affected my mind, as he accompanied me in my visits to the patients in his villages. The repetition of low bows, the noisy appellation of father, and the esteem which his people demonstrated, I rejoiced to find, were partly warranted by their comfortable condition.

As the same system of teaching is now introduced among the military, we may look forward to important effects upon the northern empire. The Imperial army, amounting to a million of men, when better educated, as they are scattered over the Russian dominions, cannot fail to have much influence upon the manners, and to tend to the illumination of the people; when it is also kept in mind, that the number of officers of that army amount to above fifty thousand, that many of them have received a good education, have served during the last campaigns, and have carried back to their country some of the learning, of the usages, and of the opinions of other nations, it seems but natural to argue such an advance of civilization of the people, as may tend gradually to loosen the shackles, if not to break asunder the chains, of despotism.

The arts of printing, and of engraving, are making great strides in the north. I have specimens of both, which would do honour to any nation. Book-binding is also arrived at much perfection. The number of presses employed in each of the capitals is considerable; and engraving is likewise encouraged. The Imperial *Depôt de Cartes*, at Petersburgh, is a magnificent institution, in which maps of every part of the Russian empire are executed in the most detailed, accurate, and beautiful manner. It is truly a *depôt*, for it contains immense collections of maps, indeed, of every thing that can be procured, with regard to the geography of the world. The art of making paper is also wonderfully improved of late years: —

so that all the agents and materials for the composition and publication of books are now abundant in Russia.

As many particulars which illustrate the real state of literature, of the sciences, and of the arts, are scattered throughout this volume, it is of less consequence though I limit my remarks in this place. "The productions of the Russian press are no index to the *national* cultivation*," it is true; yet they furnish a guide to the state of cultivation of the *nobles*, or rather of the *highest class* of nobles. Having said enough of them, I shall now proceed, according to my plan, to notice the other classes of the population of Russia.

Clergy. — The high clergy, who are all monks, are generally men of considerable information: a few of them are distinguished for their learning in theology, their abilities as teachers, and their zeal in the cause of religion: some of them are exemplary in their lives; and even mix now and then in polite society. The lower orders of the clergy, by far the most numerous, — including the *popes* or parish priests, — with a few exceptions, know little beyond the performance of the duties of their calling. Few of them are worthy men: most of them are dissolute and irregular in their lives, and indulge freely in potations of spirits. They are rarely seen in genteel society, and by no means receive that attention or deference to which their holy calling, and a better education, might entitle them. They are in the *primitive stage*, in so far as regards theology: with respect to customs and manners, and general mode of life, some may be said to be in the imitative stage of civilization, a step more elevated than the peasantry; while the bulk of them cannot claim that distinction. It is said that Count Orlof, in a letter to Rousseau, among other inducements held out for him to come to enjoy tranquillity in Russia, made use of the following remarkable sentence†: "The pastor of the parish neither knows how to dispute nor to

* Preface to Bowring's Anthology.

† "Le curé ne sait point disputer ni prêcher; et les ovailles, en faisant le signe de la croix, croient bonnement que tout est dit." — Richardson's Anecdotes of the Russian Empire, p. 400.

preach; and the sheep, in making the sign of the cross, verily believe that all is said."

Merchants. — The Russian merchants think of little else, besides their affairs, and the accumulation and hoarding of money. Very few of them possess any knowledge beyond what is necessary for these objects, and the ceremonies of their religion. They are introducing improvements into all sorts of manufactures and trades, they are gradually, though slowly, depriving themselves of their beards, and they are making approaches to the modern mode of dress; indeed, a few of them have altogether adopted it. A number of the first, and even of the second, guild merchants are very rich, and rival the nobility in their style of living; the third guild merchants, and the *Mestchanins* or burgesses, are less refined, and many of them having spent their younger years as serfs, strongly retain most of their original habits. The middling ranks, the *tiers état*, which we regard as the pillars of our country, the source of her riches, the guardians of her glory, and the bond of union between the nobles and the people, scarcely have existence in Russia. It is true, however, that the sons of the priests, the merchants and their descendants, the burgesses, and the free peasantry (who have either received or purchased their freedom), though they do not replace that useful body of the community found in other countries, yet form a kind of *middling ranks*, comparatively speaking, not numerous, who are for the most part in the imitative stage of civilization; but a very few of them can be said to be completely civilized. In a subsequent part of this work, I have, at great length, pourtrayed the degraded character of the Russian merchants, in so far as regards the peculiarities of their nefarious and horrible system of commerce. The picture was completed on the grand theatre of their actions, and I shall content myself at present by making a reference to it.* Perhaps the *low shopkeepers* of London, of Paris, and of

* Vide from p. 284. to p. 295.

Venice *, are as firmly persuaded as the *Russian merchants*, that the

——— " value of a thing
Is just as much as it will bring ;"

but such an iniquitous principle, I believe, never has been, and it is to be hoped, never will become, general among the *merchants* of any civilized nation. It has been observed with much truth, that " it must not for a moment be imagined, that simplicity of character is at all connected with the gross ignorance of a Russian ; on the contrary, in cunning he surpasses all people. The Greek of Athens, the Jew of Salonica, even the Armenian, so celebrated for his duplicity, must yield the palm of *finesse* to the bearded Muscovite." † In their dealings, no check is imposed upon the rapacity and fraud of the Russians, by the fear of detection, the consciousness of shame, the sense of justice, or the love of honour. Speciousness, craft, dishonesty, swindling, lying, and even perjury, form the grand lineaments of the character of all the guilds of the Russian merchants, and of the burgesses, and the interstices may be filled up by adding the less prominent and allied vices which disgrace human nature. To their character I had also applied the term *demoralization*, but I was obliged to erase it, because, as far as I know, *morality* never dwelt among them. But while their moral degradation rouses our indignation and our disgust, it awakes our sympathy and our compassion. How soothing would it be to my bosom, could I anticipate a speedy change ; but, alas ! the pitiable state of the merchants is deeply entwined with the wofully corrupt administration, and the political condition of the empire : it forms one of the rotten spokes of one of the rotten wheels which hitherto have kept the mighty rotten machine of civil administration in motion. ‡

Peasantry. — The fourth and last class of the subjects of Russia, is

* Vide Sir John Carr's Northern Tour, p. 240.

† Macmichael's Journey from Moscow to Constantinople, p. 30.

‡ Vide State of Civil Administration, p. cxli.



A Ruſsian Peasant Family

London Published by Thomas Cadell Strand Nov.1 1823.

composed of the peasants. As they form the bulk of the population, and are all slaves, their real condition deeply interests humanity, and deserves our most serious attention; more especially as the widely different accounts of authors, of equal veracity, upon this point, must leave the public quite in a dilemma. Dr. Clarke's extraordinary delineation of the misery of their state, created in my breast, as it probably has done in that of many others, the highest interest, and the greatest desire to ascertain the reality. I have given a representation of a Russian peasant family, so as to rouse the reader's attention more forcibly to the subsequent remarks. *

"Great, indeed," says Clarke, "must be the degree of oppression which a Russian will not endure, who from his cradle crouches to his oppressor, and receives the rod without a murmur. Other nations speak of their indolence, which is remarkable; as no people are naturally more lively, or more disposed to employment. We may assign a cause for their inactivity: it is necessity. Can there exist incitement to labour, when it is certain that a tyrant will bereave industry of all its fruits? The only property a Russian nobleman allows his peasant to possess. is the food he cannot, or will not eat himself; the bark of trees, chaff, and other refuse; quass, water, and fish oil. If the slave has sufficient ingenuity to gain money without his knowledge, it becomes a dangerous possession; and, when once discovered, falls instantly into the hands of his lord."† There is nothing uncommon in the first part of this quotation: it merely shows the degraded picture of slavery wherever it is found. There was, and still is, enough of tyranny and oppression in Russia to excite our sympathy and our pity, without false views to rouse our indignation and our horror. I am of opinion, that Dr. Clarke's expression, as to the *certainty of a tyrant bereaving industry* of all its fruits, was unwarranted by truth; and, indeed, I know that at the

* In the Essay on Architecture, p. 588. is a description of their houses.

† Clarke's Travels, p. 169.

time of his visit to Russia, numerous facts contradicted the statement. I have already said that I do not think that the nobles *generally* are cruel or oppressive to their slaves * ; and the reader will hereafter remark, that I have stated, upon my conscience, that the peasantry of Russia *generally* live well.† I shall admit that the *onus probandi* lies with me. Among my notes of a journey made a number of years ago, when I visited hundreds of villages in different governments of the Russian empire, I find the following remarks, which completely express my present ideas, after having seen thousands more, and after a constant attention to detect truth. "Justice, sincerity and truth, equally demand that Dr. Clarke's gloomy picture of the state of the peasantry of Russia, should be called a shocking misrepresentation. No man can read it, and compare it with the reality, without violence to his feelings, and being somewhat indignant, or without lamenting that Dr. Clarke should have been the organ of so obvious a calumny. Such unwarrantable statements show us, that that author was not qualified to write upon the state of the serfs of Russia, for I do not choose to attribute his mistakes to wilful misrepresentation. Who ever heard of the peasants of Russia being fed upon the "*bark of trees, chaff, and other refuse; quass, water, and fish-oil,*" except Dr. Clarke? The account appeared so very extraordinary, and so contrary to all I had heard, seen, or read of, in ancient or modern authors, that for a long time I believed that the late professor was singular in his opinion, and I could not divine from whence he had derived his ideas; but at length I discovered their probable prototype in an old publication, from which I have hereafter quoted the citation to which I allude. Not trusting entirely to my own observation, I have been busy in making enquiries at others. I have asked the opinions of residents, the opinions of former, of cotemporary, and of modern travellers, as to the real state of the peasantry, and as to the accuracy of Dr. Clarke's account of their mode of life; and in one voice they have declared

* Vide p. viii. † Vide p. 482.

it, *generally speaking*, to be a complete caricature. As I have formerly stated, the peasants of Russia are commonly provided with black rye-bread, and with buck-wheat, which, when boiled, makes their *kásha*, and that these are the substantial and the constant articles of their food.* I do not hesitate for a moment in saying that the peasants are usually provided with rye-flour; nor shall I conceal that in years of scarcity they have been necessitated (as well as the peasants of other countries) to mix the bark of trees with it to compose their bread. I have heard that it has happened, that the vassals of a very few oppressive tyrants have been reduced to the same necessity; but to generalize *extraordinary occurrences* is totally out of the question. I never have seen chaff mixed with flour to form bread, and only one individual has assured me of having witnessed such a thing, on the borders of Poland, and in a time of excessive famine in the district. Of *kvass* I have said enough. With respect to fish-oil, I believe it is little used by the Russians, except in the vicinity of the rivers. The palate of the fastidious would not gain much by the substitution of hemp-oil for fish-oil, but as things ought to have their proper denominations, I may state as an incontrovertible fact, that the former is what the peasantry use during the great fasts, and on the meagre days, Wednesdays and Fridays; and I suppose it is really that oil to which Dr. Clarke alluded, under the name of fish-oil. I may remark, however, that lin-seed oil, at times, supplants hemp oil. Both are mixed with boiled buck-wheat, in place of butter, which is used at all other times except those specified above. To avoid repetition, I shall refer the reader to my account of the ordinary food of the peasantry, afterwards given in this volume, which may serve as the antidote to Dr. Clarke's revolting scene. †

Having defended the Russian nobles against false imputations, and having declared my conviction that the peasantry never were in the miserable state represented, I shall next enquire how far I am supported by writers in my views. This is absolutely

* P. xlviii. † Vide p. 482.

necessary, because the editor of the last volume of Dr. Clarke's Travels informs the public, that "It appears, from the documents found among his Manuscript Papers, that he (Dr. C.) intended, in the Preface to this concluding Volume, to refer to the numerous testimonies of Travellers who had confirmed the account of *Russian* manners and character which he gave in his First Volume." *

Many years ago, Collins said, "The Russians are a People who differ from all other Nations of the World, in most of their actions." Among the illustrations of this assertion, he says, "Because the Tartar abhors Swine's-flesh, they eat it rather than any other flesh." —"They prefer Rye above Wheat, and stinking Fish above fresh."— "They know not how to eat Pease and Carrets boyld, but eat them shells and all, like Swine." † A few years afterwards, Milton, whose work is full of extravagances, pourtrays the condition of the poor of Russia as most pitiable, and, I believe, he has had no proselyte except Dr. Clarke. "But," says he, "there is no People that live so miserably as the Poor of *Russia*; if they have Straw and Water they make shift to live; for Straw dry'd and stampt in Winter time is their Bread; in Summer Grass and Roots; at all times Bark of Trees is good Meat with them; yet many of them die in the Street for Hunger, none relieving, or regarding them." ‡ A few years after Milton, Crull says, "The common People have very little other Chear but coarse Meal, Pease, Turnips, Cabbages, Colworts, Cucumers, both fresh and pickl'd with Salt and Vinegar. They seldom want fresh Fish in a Country so abounding with Rivers and Lakes; but their greatest Delicacy is Salt-fish, which being ill salted, has a very strong Smell. Most of their Dishes are season'd with Onions and Garlick, and that to such a degree, that you may know the Approach of any of them by the Scent, before you see them, especially in Lent. The spawn of Fish, but especially of the Sturgeon,

* Advertisement to Clarke's Travels, part iii. *Scandinavia.* Section 2. 1823.

† The Present State of Russia, pp. 67, 68. 1671.

‡ A Brief History of Moscovia, p. 22. by John Milton. 1682.

which we call *Caviare*, is one of their best banquets." — "They prepare this with Onions and Pepper mixed with Oil and Vinegar, in the nature of a Salad. The middling Sort of People in *Muscovy* living sparingly, and the Poor meanly in their Diet; they know no Superfluity but Drink, which they will purchase, let come of it what will."* Lord Whitworth, who was very impartial, states that: — "The Peasants who are perfect slaves, subject to the arbitrary power of their lords, and transferred with goods and chattles; they can call nothing their own, which makes them very lazy, and when their master's task is done, and a little bread and firing provided for the year, the great business of their life is over, the rest of their time being idled or slept away; and yet *they live content*, a couple of earthen pots, a wooden platter, wooden spoon, and knife, are all their household goods; their drink is water; their food oat-meal, bread, salt, mushrooms and roots, on great days a little fish, or milk, if it is not a fast; but flesh very rarely." † Coxe gives his opinion in these terms: "I am far from asserting, that inhumanity is the general characteristic of the Russian nobility; or that there are not many persons who treat their vassals with the utmost benevolence and justice. I am also well aware, that several peasants are in such a flourishing condition as to have formed very considerable capitals without dread of exaction, and that some even possess landed estates under their masters' names. But if we consider the unhappy pleasure which too many feel in tyrannizing over their inferiors; we have every reason to conclude, that the generality of boors must still be cruelly oppressed." "The vassals who work for their masters, generally receiving their maintenance, or being accommodated with a small portion of land for their own use, always enjoy in *sufficient abundance the common necessaries of life*, which are so few as to be easily obtained; and usually spend any little money they are able to acquire in clothes or spi-

* The Antient and Present State of Muscovy, by J. Crull, M.D., pp. 163, 164. 1698.

† An Account of Russia as it was in the year 1710, by Charles Lord Whitworth, p. 38. Printed at Strawberry-Hill, 1758.

rituous liquors."* Tooke, when treating of the boors of the nobles, says, "Several authors, and among them our countryman Perry, give a lamentable account of their condition. It is, however, not only exaggerated, but almost always represented in too general a manner. There are indeed lords who strain their exactions too far, and oppress their vassals; yet this can only be said of those who require too great and too various attributes, or of some of the country nobles, particularly the poorer of them, who carry on the farming business themselves, or leave it to the management of a merciless *upravitel*, or overseer, who by birth is only a vassal himself. Their condition, indeed, depends entirely on the humour or caprice of their lord; yet it is not to be denied that a *great part of them*, especially such as belong to wealthy lords, who require neither task-service nor deliveries of products, but only take a moderate obrok, *live happily, grow rich, and would hardly be persuaded to change their condition for what passes under the name of freedom*, but is commonly nothing more than a brilliant conceit." †

This author then paints, in the most gaudy colours, the affluent condition of the peasants of some of the richest nobles of Russia, as of Sheremetef, of Orlof, &c. &c.; and in another place he talks of the "*good circumstances*" in which "*very many of the boors belonging to the crown and the nobles actually are.*" ‡ In fact, the scope of all his observations is to show the general comfortable state of the peasantry of Russia; for in another place he explicitly affirms, that "The majority of the Russian subjects fare better in their way, than the great multitude in France, Germany, Sweden, and several other countries." § Storch, in speaking of the sustenance of the Common People at Petersburgh, enumerates the following articles as their daily fare: — *Stchi*, or cabbage-soup; *kásha*, a thick porridge of millet and other grain; *botvínya*, a cold mug of kvass, with fish and flesh

* Travels into Poland, Russia, Sweden, and Denmark, vol. 3. pp. 173, 174. 1787.
† View of the Russian Empire, vol. ii. p. 348. 1799.
‡ View of the Russian Empire, vol. ii. p. 354.
§ Ibid. p. 389.

and cucumbers; *snetki,* little dried gudgeons; *pirogies,* small pies filled with meat or eggs and red turnips, and baked in butter or linseed-oil and hemp-oil; *tvarók,* turned milk; broiled mushrooms, and the like. "All these dishes," says this author, "are of Russian invention, and have been for ages *in general use* throughout the country."* I could easily multiply similar authorities from German and French authors; but as I think some of the accounts by far too fair, and others partly false, I shall therefore now relate my own observations.

While I have endeavoured to show the general state of the peasantry, I must not mislead the reader. For though I am of opinion that the *generality* of them farewell, I also know that numbers are oppressed and most inhumanly treated. When some of the rich nobles, in consequence of dissipation and debt, are pressed for money, their serfs are among the first who know the fact, and who experience their impatience and rapacity: the *obrok* is augmented, or demanded before the regular time, or conditions are sometimes offered in order to obtain more easily the fulfilment of their desires. But such a demand is like an *ukáz;* it has a despotic influence; for the vassals well know that non-compliance with it, if within their capability, would draw vengeance upon themselves. These poor souls, however, well know the genius of their master, and carefully remark his humour and his general way of action; and as they are very cunning, they secrete their property, and invent a thousand excuses. But it is chiefly the vassals of the *poor* and of the *extremely poor* nobles, whose case calls for our sympathy and our commiseration. The necessities of their lords, when combined with avarice or rapacity, reduce humanity to the most abject condition. It is not merely in respect of money that the peasants are oppressed. The time fixed by law which they ought to have for tilling their own land, and managing their own affairs, is directly encroached upon, or almost altogether taken up, with their masters' work. They themselves, their wives, and

* The Picture of Petersburgh, p. 122. London, 1821.

their children, and their horses, are continually occupied in labouring for their lords, or in advancing some favourite scheme. Regret is generally evinced when new buildings, or gardens, are among the plans of their proprietors, as they are well aware there will be new exactions on their time and toils. Part of their sorrow also flows, at times, from the prospect of no indulgence in indolence. Even when the boors wish to refuse compliance, and to speak their minds, they lose courage, and to avoid increasing the misery of their lot, they are altogether mute. They know that they are sometimes oppressed contrary to the laws of their country, but the laws generally are as a dead letter to them. How is a peasant to obtain redress, who cannot quit the spot without his master's permission? And suppose he has reached the *courts of justice*, what can he do? He may complain of his lord, and become the instrument for an attorney to obtain a present or a bribe from his master, and thus the affair terminates. The reader will better comprehend the force of this remark, when he has read my account of the state of civil administration in Russia. The peasants, when dreadfully oppressed, sometimes become exasperated, and sacrifice their tyrannical masters, in the same way as the nobles sacrifice their sovereigns. They resolve upon his death, and they accomplish it. More frequently, however, this is the lot of cruel tewards. The irritated boors unite in a body; the oppressor is murdered, and no single individual is responsible.

Some of the lords of the creation also make unjust demands upon the sheep, the calves, the hens, the chickens, the eggs, the milk, the cream, and the vegetables of their peasants; and at times they contrive that their people shall *make presents* of these articles to them. The *Starost*, or *Elder*, of the village, knowing the wants of his master, counsels the vassals *to offer of their own accord*, what they know may be probably taken from them. I have known less ceremony used, and an order sent to each peasant of a village to produce fifty eggs, get them where he liked, so as that his lord might have abundance to prepare for the grand festival of Easter; when, according to the custom of the country, boiled and stained eggs are pre-

sented to friends. Even the coarse linen, which is made by most of the females in the villages, is sometimes shamefully pillaged.

The lot of the peasantry of the richer nobles, as those of most of the Sheremétefs, the Galítsins, the Dolgorúkiis, the Orlofs, &c. has always seemed to me as much to be envied by common people, as that of most of those belonging to the very poor nobles was to be pitied. In my visits, when residing in the country, what a difference have I remarked between adjoining villages, which belonged to different proprietors! How indignant have I felt at the sight of man oppressed by his fellow man! how delighted have I been to see the parental care of some of the nobles! Dr. Clarke himself even observed, "It is very true, that the system of slavery in Russia, like many other evils, may sometimes be productive of good. If the nobleman is benevolent, his slaves are happy; for they are fed, clothed, and lodged. In sickness they are attended, and in old age they find an asylum. In case of accidents from fire, if a whole village is burned, the nobleman must find wood to rebuild it. But when, as generally happens, the proprietor is a man without feeling or principle, their situation is indeed wretched. In such instances, the peasants often take the law into their own hands, and assassinate their lords." *

Dr. Clarke has given a most lively and revolting account of the state of the poor labourer in the provinces south of Moscow; an account, which I conceive to be equally unfair and reprehensible. † To a Briton, a state of vassalage, though coupled with all the comforts and pleasures of the world, cannot but be regarded with the most painful emotions. But in a country, where, by the doom of nature, slavery is the portion of the greatest part of the people, it is some consolation to find their condition even tolerable.

The civil, the moral, and the religious state of the peasantry, are often alluded to throughout this volume; and their vassalage, ignorance, and superstition, their customs, manners, and mode of life, are fre-

* Clarke's Travels, p. 94. † Clarke's Travels, p. 170. and p. 483. of this Volume.

quently noticed. Their dress, houses, occupations, and amusements, merit attention; their happy organization, hardiness, and sensuality, are very remarkable; and their improvidence, cheerfulness, and propensity to inebriety, as well as their national dance and songs, are quite characteristic. The reader will find two plates which were drawn, after nature, by an artist whose name must not be mentioned. One of them shows the national dance of the peasantry, and is called *Ruskaya Pliăska* *, Russian dance; and the other illustrates the merry mood in which the boors generally leave the *kabák*, or tippling-house, while bawling forth their uncouth song.

It may be asked, what is the real state of the vassals of Russia as to civilization? The Russian peasantry are in the first, or agricultural stage of civilization; they are therefore not in a state of barbarism; neither are they civilized, but they are making progress towards civilization, especially to the imitative stage. In Russia, where, comparatively speaking, so many manufactures, arts, and trades are carried on by the natives, to supply the necessities and luxuries of the civilized and polite part of society, the genius of improvement, though shackled, must be in activity.

What a contrast between the nomad tribes of Tartary, or the savage mountaineers of the Caucasus, and the tranquil Russian boors, who till their own and their master's land, who tend their flocks and herds on the same spot from year to year, who are governed by laws, in some degree, suited to their moral state, and who go on in the same beaten path of religion from birth to death! The former are in a state of barbarism; the latter have surely quitted its precincts.

* Karamzin, after alluding to the enjoyment of music, says, "The present Russian, Bohemian, and Dalmatian dance, may give an idea of the ancient dance of the Sclavonians, which they celebrated with the sacred rites of paganism, and every demonstration of joy. It consists in convulsive actions of the muscles, gesticulations of the arms, rotatory motions on the same spot, genuflections, and beating with the feet, and corresponds with the character of strong, active, and indefatigable people." — Karamzin's History of Russia, vol. i. p. 70. The reader may also consult Clarke's Travels, p. 61., and Guthrie's Antiquities of Russia. In the villages, the Russian dance is seldom performed with much regularity, and is generally accompanied by the rude songs or wild howling of the peasants, which nearly drown the sound of the national *balaleika*.



The Common Dance of the Ruſsian Peasants.

London, Published by Thomas Cadell, Strand, Nov.r 1823.



Lukashka and Phyetka.
Two Russian Boors who have just quitted
a Kabák or Tippling-House.

London. Published by Thomas Cadell, Strand. Novr. 1823.

Though domestic slavery be the most cruel and oppressive civil subjection, to those who have tasted the sweets of liberty, yet those ignorant of these sweets experience no privation: and such is the condition of the Russian peasantry. When they are educated, have learned what liberty is, and to prize its blessings, it will be time to give them their freedom. That this step may be taken with caution, and only a part of the empire set free at a time, must be the wish of every man acquainted with Russia, and every philanthropist who has studied human nature on the great scale, by the history of nations, and of the world.*

I shall now direct the attention of the reader to a subject of vital importance. The state of civil administration generally keeps pace with the progress of civilization; and it must be confessed that the civil administration in Russia is miserably defective. The bribery and corruption which characterize the courts of justice, have been sufficiently dwelt upon by other authors. It is painful to acknowledge that some of the pictures have been but two faithfully drawn; and melancholy to reflect, that there is no prospect of a speedy, extensive, or important check, not to speak of a cessation, of these evils. †

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* "Il faut limer lentement les chaînes qui attachent l'homme à la glèbe, et que la saine politique empêche de brizer tout d'un coup." Essai sur l'histoire Ancienne et Moderne de la Nouvelle Russie; à Paris, 1820, vol. i. p. 4. By Marquis Castelnau.

† The reader may, with great advantage, consult James's Travels in Germany, Sweden, Russia, &c. Madame la Baronne de Staël says — "On pourroit dire avec vérité qu'il y a, sous les rapports civils, de grandes lacunes dans l'administration intérieure de la Russie." Oeuvres inédités, vol. i. p. 315.

He who is in search of truth, and of a standard of comparison between the state of the tribunals in England or Scotland some hundred years ago, and their present state, should peruse the history of these nations. I shall here insert a few quotations, all of which show us how cautious we should be in uncharitably stigmatizing the state and practice of other nations; or of supposing evils, which are or have been common, to be confined to Russia.

"Besides the above mentioned plague," (wolves,) "England was infested with one which was much more pernicious: there were another sort of wolves, who, not satisfied with eating up flocks and herds, devoured houses and families, which were the magistrates appointed in the cities and provinces to administer justice to the people. These mer-

The disease is deeply complicated with the constitution of the government. The world has not to be told of the almost universal inadequacy of the annual salaries granted by the crown, for the support of the rank, nay, of the existence, of those employed in the tribunals, and in the other branches of the civil department, in the army, and in the navy. Most individuals endeavour to support their rank in life, agreeably to the usages of civilized society. If those, in the service of any government, have no revenue besides inadequate salaries, it follows of course, that they must either act inconsistently with their rank, resign their places, or resort to some plans for bettering their incomes.

I shall not attempt here to determine, whether the corruption which exists throughout the northern empire, in all the branches of the civil administration, had its origin in, or be a remnant of, barbarism, or has been the effect of intercourse and commerce with the other nations of Europe. A system once established universally throughout a great nation, of receiving presents or recompences in money or kind, from those who seek the good graces or interest of the officers of the crown, would require strong measures and time

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cenary judges, abusing the exorbitant power Edgar's predecessors had suffered them to usurp during the wars, were become intolerable to the nation. Without any regard to law or justice, they consulted only their own interests; and those who made them the largest presents, were sure to gain their cause: and though, by that means, the poor were the most oppressed, the rich were not entirely screened from their partial proceedings." *

"The administration of justice was so shamefully neglected, that, upon his arrival, he" (King Henry II.) "found himself obliged to send commissioners into the several counties, with full powers to inquire into the misdemeanors of the magistrates, and to punish the guilty." †

"Even justice was avowedly bought and sold: the king's court itself, though the supreme judicature of the kingdom, was open to none who brought not presents to the King: the bribes given for the expedition, delay, suspension, and doubtless for the perversion of justice, were entered in the public registers of the royal revenues, and remain as perpetual monuments of the iniquity and the tyranny of the times. ‡

* Hume's and Ashburton's Hist. of England. ‡ Ashburton's Hist. of England, p. 144.

‡ Idem. Appendix to Book 4. Vide also Hume's Hist. of England.

for its melioration and destruction. The foundation of a reform would be the bestowing of salaries on those officers adequate to their rank, so as to render them independent. To do so speedily in Russia, is next to impossible; and if ever effected, it will probably be at a remote period, unless some revolution of Europe, or of the empire itself, give a new aspect to affairs. The present debased and corrupt system has been consolidated by time, notwithstanding the mighty efforts of two of the greatest and wisest sovereigns who ever wore a crown: indeed, the comparatively small augmentation of government salaries, since the time of Peter the Great, notwithstanding the diminished value of the roubles, the more general adoption of civilized customs and manners, and the consequent increased expence of the mode of living, seems more and more to have rivetted the mischief. The depreciation of the currency, amounting to 75 per cent., has reduced to almost nothing the former insufficient salaries of all the departments of the public service.

In these pages, the terms "bribery and corruption" require some explanation. In most countries, by bribes, are understood sums of money given or promised, in order to pervert justice, and gain one's cause: — by corruption, the act of being unjustly influenced by bribes. In Russia, though the same definitions be frequently applicable, yet the more general intention and utility of bribes, genteelly called presents, is to excite a person to do his mere duty, and to recompense him for his time and trouble: in fact, these presents may be said to form the receiver's chief salary. Wherever such an execrable system is once generally established and known, though despised by every generous mind, yet, it seems somewhat fair to regard the infamy attached to it, as infinitely less than the disgrace of accepting bribes in courts of justice, where nothing of the kind is expected or recognized; because, in the one case, both parties in a cause have the same channel of procedure open from the commencement: in the other, the process may be finished, and the detection of corruption on one side be too late for the other party to counterbalance his antagonist by the same weapons.

The cabinet statesman will easily find a cure for the evils spoken of. Increase the taxes ; — give adequate salaries to all the officers of the crown ; — issue severe edicts ; — and punish delinquents with rigour, says he, emphatically : and then a sudden and advantageous revolution will be the consequence. But he who contemplates the great machine, and the thousands and millions of dependant wheels, in full motion, and who knows the genius of the natives of Russia, will speak more calmly and more rationally. He will see, that though immense sums be paid *indirectly by a part of the population* who have affairs in the courts of justice, yet that the sovereign, who would attempt to impose the same sums *in direct annual taxes upon the general population*, would run the risk of causing a speedy revolution, and of being hurled from his throne. Every plan of general melioration must have a beginning. I have sometimes thought that the commencement ought to have place first in the tribunals at Petersburgh and Moscow ; and sometimes that it would be better to reform the courts of one whole government, and then to extend the plan gradually to a second and a third government of the empire. Prince D. V. Galitsin, who has been military governor-general of Moscow for some years, with a spirit of activity and justice which reflects upon him the highest honour, has attempted numerous reformations in the tribunals. His Excellency has been serviceable to some in hastening the termination of long-continued processes, and, there is reason to believe, has either checked, or altogether prevented, many abuses. In Russia, the middling ranks of society, the *tiers état*, are slowly forming, and in time may yield efficient members to link insensibly the noble and the peasant together, and may present intelligent, virtuous, and active magistrates for the courts of justice.* But, alas ! that time may be centuries in futurity, unless freedom be given to the peasantry.

Every enlightened sovereign, who wishes to reign wisely, and to improve his people, will regard with a nice scrutiny their condition,

* See p. cxxix.

equally with respect to religion, civil administration, and political economy, and will reflect well before he takes decisive and important new measures. To suppose that the present monarch of Russia is ignorant of the state of his nation under all these points of view, would be presumptive folly. Like a wise politician, however, who is acquainted with the genius of the natives, who has the good of his realm and people at heart, and who, from the history of the world, perceives the madness of attempting to effect, in one reign, what must be the work of scores of years, probably of centuries, he proceeds with a cautious, and it is to be hoped, with a steady pace. Though it be true, that " Les Russes ne peuvent atteindre encore à cette perfection morale, qui est le résultat d'une constitution libre;" yet I am convinced, that, even with the present form of government, should His I. M. Alexander rule many years, the improvement of his people and empire may make rapid strides, and reflect glory upon the monarch and upon his country. May his Imperial desire to liberate a portion of his subjects from the thraldom of slavery daily increase, and overcome every barrier which either the interest or the prejudices of the nobles may oppose!

Having thus taken a general view of the deplorable state of civil administration, let us descend to a few particulars.

Corruption and bribery are said to be equally characteristic of the cabinet council of His Imperial Majesty, as of the meanest tribunal, or police-office, in the empire. These evils are so common in all the departments of the senate, that volumes of shameful and nefarious histories might be annually composed. It is a fact, revolting to human nature, that senators, who are clothed in scarlet, and covered with embroidery, who ride in their carriages and four, and who live in the highest style, will condescend to receive a twenty-five rouble, or, some say, even a ten-rouble note, as a bribe; and in the most simple affairs the process is protracted till the fee be paid. In the senate, justice may truly be said to be put up to auction, and to be bought by the highest bidder: and the fluctuations of decision, according to the presents or the promises of the opposing parties, have,

at times, exceeded all credibility. The reader will find the names of a number of the courts of justice mentioned in another part of this work, some of which belong only to the city, or to the government of Moscow, while others have relation to the empire in general.* The same system of deceit and dishonesty is common to them all; for notwithstanding the laudable exertions, and the vigilance of Prince Galitsin, as governor-general of Moscow, his influence is but felt to a limited extent. Were his authority and power a hundred times, nay a thousand times, greater than they are, they would be requisite for the eradication of such general and debased practices, which, alas! have become so familiar as not to be thought wicked, mean, or even improper. Amidst this direful scene, how pleasing is it to find a single point of repose for the mind! There is a senator at Moscow, who was never known to take a bribe nor to receive a present. That man, who is an honour to his nation, instead of being raised to universal distinction, at this moment lives in the most economical manner, and rides to the senate-house, not like most of his coadjutors, in a carriage with four horses, but upon a *droshki*, with a single horse! Such has been the reward of honesty and honour; though there is no doubt that the moment his Imperial Majesty is fully aware of his principles and his upright conduct, he will be recompensed. I have also heard of a few conscientious men in the interior of the empire; and once I myself was handsomely treated in a small court, and though a foreigner, was most powerfully protected against the dishonesty of a Russian. So that justice, though exceedingly rare in Russia, is not altogether unknown.

In the second part of this work is contained a detailed account of the police of Moscow. When I composed it, I ventured to express my admiration of its mechanism, and its operations.† I then had hoped that some of the liberties taken, and of the oppressive measures adopted, by all its agents, had been represented in too dark colours. The result of particular enquiry has shown me my mistake:

* Vide pp. 235. 267. † Vide p. 105. 112.

the tranquillity of Moscow is secured at the expence of the injured feelings and of the purses of the inhabitants. Foreigners who have property, or are in business, are peculiarly sensible of the oppression, imposition, and rapacity of the police. Bribes and presents accomplish every thing, from the highest to the lowest agent. How many base transactions now rush upon the mind, of which my limits prevent the detail!

In the government towns, the same system of police is adopted as at Petersburgh and Moscow; only they have no over-police master. In the district towns, the *Gorodnítchii*, or prefect, is also the head of the police; but his jurisdiction is limited to the boundaries of the town in which he resides. The same function is performed in the country, throughout the district, by the *Isprávnik* (also called the *Kapitán-Isprávnik*) or the captain of the circle. Though the salaries of all the agents of the police, whether in town or country, be extremely small, yet if they behave themselves they manage to maintain a *respectable rank*, and *to live well:* indeed I have known a *Kvartálnik* *, whose income from the crown was about 300 roubles a year (less than 15*l.* sterl.), who kept his *droshki* and pair of horses, and had a table at which a fastidious noble might have daily dined.

The same system of corruption exists in the post-offices throughout the empire. Though the salaries of their agents be small, yet they all make a good living, and some of them even save money. One great source of indirect revenue to the body corporate is formed by the sums annually *paid*, or *presented*, by the merchants. In Petersburgh and in Moscow it is not uncommon for the principal houses each to give one, two, three, or even four thousand roubles every year, so as to avoid innumerable forms and ceremonies, and interruptions to their affairs; to secure the early receipt and regular dispatch of their correspondence; to have the liberty of delivering letters at a later hour than usual; and to avoid trouble in sending away or in receiving money, bills, &c. The lower agents of the post-offices likewise have

* Vide p. 107.

other means of bettering their circumstances, which I cannot notice particularly.

It is rather a singular fact, that at this moment, however corrupt may be the inferior agents in the post-offices of Petersburgh and Moscow, that their directors, Mr. Bulgákof and General Rushkóvskii, are men distinguished by their noble sentiments and the strictest probity.

At the custom-houses, the general venality is alarming in the highest degree* to the fair trader; and, no doubt, forces men of the best principles to have recourse to expedients of which they never would have dreamed in other circumstances. I have had some experience myself at the custom-house at Petersburgh; and to avoid having my numerous boxes opened, both in entering and in quitting Russia, I have allowed an agent to arrange the affair. He asks you so much for each of the officers with whom he has to deal, and so much for himself; and the sums being paid, your property may be conveyed off as soon as the regular forms are gone through. I have also managed the affair myself, and openly given the sums of money.

I have heard much of the corruption which exists likewise in the army and the navy administration; and I know numerous facts in corroboration of its general prevalence.

In Russia, the medical administration is divided into three great departments, the civil, the military, and the naval. Sir Alexander Crichton was lately at the head of the civil department, and, with a laudable ambition, strenuously laboured at the destruction of abuses. Sir James Wylie has been, and is still, no less assiduous, as chief of the military department, in introducing reformation; and I believe Dr. Leighton is also influenced by similar motives in his plans, as chief of the naval department. But the exertions of a few individuals cannot produce a considerable change in an enormous empire, nor have an extensive influence upon the conduct of those whose salaries are inadequate for the support of life, and far less for the maintenance of their rank in society. They may do some good in their chanceries;

* Vide p. xciii.

but at the distance of hundreds and thousands of miles, the dread of authority is lost.

I have formerly alluded to the ease with which the certificates of medical men are obtained in Russia *, in which soul and conscience seem to be hushed to sleep. An officer who absents himself longer from his regiment than the time of his furlough, is under no apprehension of the consequences. He rides about and amuses himself: he then feigns disease, and obtains a certificate. But even this ceremony is altogether unnecessary, at times; a sight of the sick is not requisite. It is quite sufficient that the name of the *disease* be sent, and the *date* of its commencement; that the period to which it is desired to prolong the furlough be indicated, or how long it is wished that the certificate should be antedated; — provided there be *an inclosure.* This is only one of the numerous abuses of medical men, who are unworthy of the name, and yet they are often reduced to such conduct by the necessities of nature. If they have little practice, what will an annual salary of about 20*l.* or 25*l.* sterling, do for them in a cold climate?

To conclude this dreary review, it may be said, that the whole system of the administration of Russia is like *the tissue of a decayed spider's web, or rather, like the centre of an immense wheel held together by rotten spokes*: corruption supports corruption, rottenness props rottenness; and this explains how the machine still continues its onward progress. Should a *slight concussion* be received in one part, there is a *sympathy* of the rest by which its force is uniformly diffused throughout the whole, and no single part gives way; for when one part gives way, the whole will fall; and that apparently will not happen until liberty give a death-blow to despotism. Till then, I fear, the character of administration will not undergo any material change.

At one time it was my intention to have introduced a long chapter either here, or in the Appendix of this work, with respect to the Russo-Greek faith, and the reader will remark some references to it in the

* Vide p. cxi.

history of Moscow. I have been necessitated to abandon that idea, on account of the want of room to do the subject justice within the prescribed bounds of the present volume: and it is the less necessary, as we already possess two excellent works upon this subject.* I have already delivered my opinion with respect to the genius of the Russo-Greek religion †, and numerous histories will present themselves in illustration of it, in the course of the history of Moscow.

I have devoted most particular attention to the variety of pictures, or images, which are used either as ornaments of the Russo-Greek churches, or as objects of reverence in the Russo-Greek faith; and, no doubt, many of the accounts of them which this volume contains, will excite curiosity and great interest. It is pretended that the Russians "do not attempt to draw upon the canvass a representation of the unseen and incomprehensible God, whom we never can represent ‡;" but surely the distinguished Platon must have been aware of the fact, that almost every church in Russia is adorned with pictures or images of the Lord God of Sabáoth, or of the Holy Trinity. § These, as well as other paintings which I have described, will enable us to estimate what ridiculous flights the unguided imagination, and the impious pencil, have made among the sublimest subjects which can occupy the thoughts of man. ‖

It has been attempted to show the difference between an "*affectionate salutation*" to the pictures, and the *reverence* or *adoration* of them: and we are informed, that the worship performed before the picture of the Saviour, consists in the deepest humility of soul before him as Lord and Creator of all; but that the worship performed

* The Rites and Ceremonies of the Greek Church in Russia, by John Glen King, D.D. London, 1772.; a most elaborate and interesting volume: and, The Present State of the Greek Church, translated from the Theology (*Boghosloviyé*) of the celebrated Platon, by Dr. Pinkerton, who has given a learned Preliminary Memoir on the Ecclesiastical Establishment in Russia, and a curious Appendix. Edinburgh, 1814.

† Vide p. xi.

‡ The Present State of the Greek Church in Russia, translated by Dr. Pinkerton, p. 228.; and the original *Boghosloviyé* of Platon.

§ Vide Plates.

‖ Vide p. 86—91. 146. 150—158. 313. 390. &c.

before the pictures of the saints is a reverence rendered to them out of a loving heart as his favourites, and as of the same nature, and of the same church, and members of the same body with ourselves. * But the learned divine must have been very sensible that not one in ten, perhaps in twenty, of the nobles attend to the difference he has made; he must have been conscious of the utter impossibility that illiterate peasants should mark the nice distinction which he himself has drawn betwixt the homage paid to the Saviour, and that given to the saints; and must have had innumerable, nay hourly, occasions of observing the idolatrous ideas which thousands of them actually entertain about the pictures and powers of departed saints. † From a collection of the opinions of ancient and modern authors now lying before me, it is perfectly clear, that the general impression has been, that the most of the Russians were and are idolaters; and if the worship of pictures be reckoned idolatry, and contrary to the second commandment, as is the case in my humble opinion, I fear no defence can be offered against the propriety of the appellation. How often have I beheld with deep sorrow, that reverence and adoration due to God alone, bestowed on the saints, and the holy images or pictures, and relicks! And in conversations with the peasants, when Christian charity was inclined to regard their actions with every indulgence, how frequently has my conscience told me that there was no palliation of the broad charge of idolatry! Some of the nobility, however, must be exempted.

A prominent feature of this work, is the open declaration I have made, that the Russians worship not only the *holy images*, mere pictures, but also *graven images:* and it is notorious, that one of these graven images is placed in the centre of Moscow, nay, in the very centre of the Kremle, and at the side of the great cathedral of the Assumption. Facts are stubborn things; yet a number of gentlemen now residing in and near London, when at Moscow, rather seemed to suspect my accuracy of observation. I therefore

* Present State of the Greek Church, p. 229. † Idem. p. 231. Note

conducted them to see such images, and they had ocular demonstration of the existence of some of those of which I have given a description, and to which I now refer the reader *, and can bear testimony to the correctness of my statements. Innumerable facts scattered throughout this volume, will sufficiently demonstrate the lack of knowledge, and the necessity of instruction, among millions of the Russian peasantry: a remark that brings to mind that my opinion as to the utility of Bible Societies in Russia has often been asked. The empire is not ripe enough to receive all the benefits anticipated from them by some; but a few seeds may fall into good ground, and in time may send forth blooming fruits amidst the present wide extended field of tares. Religion paves the way for morality, refinement, and civilization, and establishes a sure basis for the arts and sciences, philosophy and literature; and, therefore, Britons must rejoice at the flattering testimonials with which their offers, in behalf of Christianity, were hailed, and the almost unexampled encouragement † and success which the plan of Bible Societies has had in Russia. Their effect may be felt when the present race has passed away; and the names of their patrons may be lisped by innocence, and pronounced with esteem and reverence by after generations. It is not my province to dictate to so enlightened bodies of men, as are at the helm of those sacred affairs; but I cannot avoid wishing, that a general system of introductory education made a chief object of so noble a pursuit as the illumination of the minds, and the salvation of the souls of our fellow-mortals. The institution of Bible Societies in Russia, will form a remarkable epoch in the history of the present reign; and the uncommon interest taken in their prosperity by Alexander, will reflect eternal lustre upon the memory of that monarch. Such is my opinion, though contrary to that of some of my friends and a number of my acquaintances. ‡

* Vide pp. 198, 199, 200. 418. † Vide p. 364.

‡ As I have professed to have real pleasure in relating every thing of good report with respect to Russia and her sons, and as I wish not to appear invidious by omitting to take notice of any individual who is justly valued by his sovereign, and by his country, I must

The degraded and melancholy views which truth has forced me to bring forward of the character of the Russian nation, so far from dispiriting the friends of Christianity, and of Bible Societies, will only tend to excite their energy, and to the device of new schemes for making known the great truths of religion. May heaven grant success to such angelic undertakings! The field for exertion is extensive and dreary, but "knowledge is power;" and the heaven-inspired energy of man, while it allies him to his Maker in heaven, almost renders him omnipotent upon earth.

I must now finish my remarks on the character of the Russians. According to the plan which I had sketched, I ought to revert to the opinions of authors respecting their character before the commencement of the 18th century. * The materials are before me; but the scheme is much more extensive than I thought of, and I fear the reader's patience would be tired by numerous quotations from a multiplicity of authors. As he can consult these himself, I shall at present content myself by making a reference to the names or works of those most deserving of notice, though some of the statements of a few of them be unfair or false. † With my own views, as to

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allude to Prince Alexander Galitsin, Minister of Public Instruction for foreign Confessions, and President of the St. Petersburgh Bible Society. In the year 1814, Dr. Pinkerton speaks of him as "a nobleman, whose high rank, personal talents, and public and private character, render him a general blessing and honour to his country." † Nine years have since elapsed, during which the Prince has maintained a steady and arduous wish to promote the interests of religion and of general instruction throughout the Russian empire; and has employed every possible means for the accomplishment of those important purposes, whether he met with applause or with disapprobation. Long may he live, and as long may he fulfil, with equal ardour, the venerable duties of his office! Vide also p. 12. Preface.

* Vide p. xiv.

† Fletcher, Crull, Collins, Milton, Lord Carlisle's Embassies, Olearius, Le Brun, Mayerberg, Perry's State of Russia, Levesque, Le Clerc, Richardson, Gordon's History of Peter the Great, M. l'Abbé Chappe d'Auteroche, Memoirs of General Manstein, Coxe, Tooke, Storch, &c.; and among the Russian authors, Lomonósof, Tatístchef, Stcherbátof, Boltín, Karamzín, Glinkii, &c. &c.

† Present State of the Greek Church, p. 35.

the present state of civilization in Russia, and its anticipated rapid progress, the reader is acquainted; and they are still further developed in the history of Moscow, which is now to engage our attention.

Russians, farewell! May heaven grant your speedy elevation in the scale of intellect, show you the value of morality, and inspire you with true religion!

A

DETAILED HISTORY

OF

MOSCOW.

A

DETAILED HISTORY

OF

MOSCOW.

Lavröf delt

E. Finden fculp.

General Front View of the Kremle.

London, Published by Thomas Cadell, Strand, Nov.r 1st 1823.

INTRODUCTION.

EVERY city, like mortal man, has its day. The noblest and the proudest see the helplessness of infancy, and pass through the vicissitudes of their existence to ruin and oblivion. What are now the boast of Ancient Greece, Athens and Sparta? Two mean villages. — What is Carthage? A mere promontory, where scarcely one stone lies upon another, to indicate her situation, still less to record her history. — What is Rome, formerly the mistress of the world? She exists, indeed, but her glory is gone; all but the decaying fragments of her antiquity, and those recollections which still linger round the seat of the decaying papal power.

Every great city, with the history of which we are acquainted, has, in its turn, been visited by great calamities; earthquakes, eruptions of volcanoes, lightning and thunderstorms; hurricanes of wind, rain, and hail; inundations, fires, famines, invasions, the plague and pestilence, insurrections, and other awful visitations, have made it their victim; changing its distinguishing characters, diminishing or increasing its population, and forming the prominent epochs of its history.

The immediate effects of such misfortunes are commonly dreadful, and sometimes attended with degrees of suffering and misery,

from the contemplation of which the mind of man revolts. Who can forget the details of the earthquakes at Lisbon; the awful eruptions of Etna and Vesuvius; the famines which, at different periods, have desolated Europe; the plague of London, of Constantinople and of Moscow; the invasions, in modern days, of almost all the capitals of Europe; the destruction of Washington and Algiers; the dreadful fires of Constantinople, and of our own capital? Many have been the ravages of this fearful element in Moscow at different periods, *but the invasion and burning of Moscow in* 1812, arrests the terrified contemplation. Then was presented to heaven, a conflagration more extensive, awful and sublime, than the world had perhaps seen since its foundation. It was a very "*ocean of flame*," whose rapid fury, fed by every thing which seemed to oppose it, can hardly be called up to the imagination by any imagery of language, or by any power of words.

However dreadful these calamities may be in their nature, and in their necessary consequences, to suffering humanity, there is no doubt that they have often ultimately had an important and valuable influence on the general civilization, customs, manners, morals, religion, and literature of whole nations; while their operation on the cities they have visited has been immediately and directly beneficial, increasing the sum of happiness and the sources of happiness.

Whatever may be the speculations of enthusiastic philosophers, time and experience demonstrate that man, even at the highest pinnacle of improvement and knowledge which the human mind ever has attained, or probably can attain, has ever been, and it is likely, ever will be, a progressive being. Let him look to his *imperfections*, and then talk of *perfectibility*. Almost as soon as he has completed what he had esteemed the master-piece of his own works, he discovers something that might have been more agree-

able or more useful; in a word, that might have been better. His works are like himself, the subject of improvement; he reforms and re-reforms them; he modifies and re-modifies them; but never arrives at the point to which his own ambition had directed him. Far less does he approach perfection in the eyes of others; and he is still more distant from the summit of real perfection, if such perfection can be conceived of in relation to man. Mutability and change are the necessary consequence of his limited power. He cannot re-create what he destroys — he cannot restore even his own works to their original form and character; novelty is therefore not only a charm, but a necessity; and the application of art for the purpose of improvement, to the vicissitudes produced by time and calamity, is one of the most valuable promoters of civilization and its attendant blessings.

The same remarks forcibly apply to the habitations of men, where this principle of change, of creation and decay, is constantly in action. A city is ruined. The streets are widened and improved — squares and places are formed — finer edifices are erected — causes of disease are removed — general improvements are adopted; and the city is resuscitated from its dust, more healthy, and more beautiful. We are aware that this is not always the *progress* of things, after signal misfortunes: yet Moscow does not form the exception; for of Moscow, it may be said, that ever since it became a capital, great calamities have been its portion. It has sustained many sieges, — has often been taken, and laid in ruins, by the Russian great dukes themselves, by the Poles, the Lithuanians, and above all, by the Tartars. It has been distressed by famine, — attacked by the plague, — and repeatedly destroyed by terrible conflagrations. Indeed, except Constantinople, perhaps no city of nearly the same magnitude, which now exists, or ever existed, has so often been burned to its foundation, and as

often arisen from its ashes with sudden renovation. Every fire has been followed by such a renewal and improvement, as, after the immediate impressions, tended to console, in a great degree, its numerous inhabitants. But let us turn from times long past, to what has happened in our own days. The view of Moscow, in 1821, contrasted with its situation in the year 1812, before the last *burning* of the city, presents a powerful demonstration of the *utility of misfortunes*, and affords a happy illustration of the remarks we have ventured to make; and when the revolution of a few years shall have soothed the wounds of suffering and distress; —when memory recalls, less vividly, the *awful blaze*, and its dreadful consequences; — when the Russians, in beholding a vastly improved and splendid capital, have their ideas distracted from the past, intent upon the present, and anticipating the future; — when they review all the effects of the year 1812; probably, *the burning of Moscow* will be regarded, not as a misfortune, but as a *happy event;* — a distinguished blessing in the course of Providence.

Wherever a civilized army enters a less civilized country, it carries with it, and often leaves behind it, the seeds of future general improvement in arts and sciences, as well as arms. Certain it is, that since the French invasion, a great number of new edifices have been constructed, while others have been restored in a manner superior to their original state. Streets of old black wooden edifices and hovels were destroyed, which were the receptacles of filth and disease, and blots upon the general beauty of the capital. Squares have been formed, or new modelled; streets made straiter, wider, and more regular; the city walls have been repaired and white-washed. The whole city, in short, has assumed a more European aspect, though the irregular Asiatic outline is everywhere visible.

Improvement of a city, — improvement of even a solitary

edifice, tends to general or particular good, or to both; and has an almost insensibly beneficial effect upon the mind of man: so much so, that by the style of the architecture of a city, if built by its natives, you may judge of their progress in civilization; if built by foreigners, or partly by foreigners, the deduction is hardly less obvious: objects of ingenuity and taste call forth the latent powers of the fancy and the understanding, force them into action, form and correct the taste of individuals, and ultimately spread their influences over the whole field of social habit.

The attack upon Russia by the armies of the south of Europe; the subsequent conquest of Paris, in which the Russian troops bore so prominent a part; the abode of these troops in France; the settlement in Russia of a number of foreigners, who accompanied the invading armies to Moscow; and the return of others in consequence of encouragement, or the prospect of encouragement held out to them, are all events of singular interest to Russia. The influence she has acquired, and apparently consolidated, in the direction of European affairs, and the subsequent effects on her general civilization, which may be confidently anticipated, make every element of improvement of the highest importance to her.

It is the duty of the historian, whether he speak of countries, of cities, or of men, to exhibit them to us under every point of view. He is bound, in so far as the materials of information are accessible to him, to show us their origin, their progress, their revolutions, and their present condition.

Under this impression, I have recorded the varied statements of the foundation of Moscow; traced the city through all its changes, from its earliest existence to the present times, according to the testimony of Russian and foreign authors; while I have noticed the chief events connected with its history, and presented a general and particular view of this famous metropolis at the

present time. I have not followed, however, chronological order in my work: for after the account of the foundation of Moscow in 1147, I have deemed it best to proceed to the general and particular description in 1820; thus leaving an interval of 673 years, through which its progress will be traced. When the reader knows Moscow as it now exists, he will be prepared to accompany me in this interesting detail, especially of the events of the year 1812, and the eight following years.

Before proceeding farther, however, it is absolutely necessary, to introduce a standard for the transposition and pronunciation of Russian words in the English language.

PRELIMINARY DISSERTATION ON THE RUSSIAN LANGUAGE.

The Russian language has some letters peculiar to the Sclavonian dialects, and of course many singular sounds and combinations of sounds in syllables and words. Its structure and modes of expression are characteristic and sometimes obscure, which renders it no easy task, even for foreigners who have spent the greatest part of their lives in Russia, to acquire a moderately good pronunciation, or to speak with general correctness.

With the forms of many of the letters of the Russian alphabet, which are the same as the Greek and Latin alphabets, we are acquainted: others are altogether new to us; but of the letters of the Russian alphabet, which have the form of the Greek and Latin, some have sounds or names altogether different; and there are other letters, in attempting the names or pronunciation of which, the best grammarians place the character to be explained opposite

to itself, or perhaps add to it some useless vowel, leaving the uninformed wholly in the dark, till the sounds or names of these letters are acquired by the assistance of a teacher. This is the case in the alphabet of the Russian grammar, published by the Imperial Russian Academy. A tyro will not be much wiser, when he finds Ш *a* opposite Ш, or Щ *a* opposite Щ: Э opposite Э: — Ю opposite Ю: — Я opposite Я: or when he sees I & Y without any explanation at all: *i. e.* without a name. The same difficulties occur in a greater or less degree to a foreigner, in acquiring any language. Practice alone will master some of these impediments. The difficulty or facility, however, of learning any foreign languages, will be modified by the greater or less resemblance of the letters, the syllables, the words, and of course the pronunciation, as well as the general structure of that language, to our native tongue, or to any other language we may have previously attained.

The Russian language is very little known beyond the districts in which it is spoken. Though it has considerable affinity with its root, the Sclavonian, and its sister dialects, the Polish, Bohemian, &c. it is little like our own, or any other we have probably been accustomed to hear, read, or speak. Hence it happens, that some individuals born at St. Petersburg, and in other parts of Russia, of German, French, Swedish, Danish, English, or other foreign parents, speak the Russian language indifferently, and with such a pronunciation, as immediately to proclaim, to a native, their origin. At St. Petersburg, however, but especially in the more remote parts of the Russian empire, by those who have taken pains to learn, the genuine pronunciation is frequently acquired, and to them the structure of the language is familiar. Such foreigners often speak Russian with facility and correctness; sometimes with fluency and elegance.

After thus referring to the difficulties of learning the Russian language, I cannot avoid mentioning here an instance of its easy attainment. The late professor, John Robinson, of Edinburgh, nine months after his arrival at St. Petersburg, is said to have delivered his lectures, *viva voce*, in Russian, at the Imperial Academy; an extraordinary instance of the celerity of the acquisition of a language, and of intense study; even admitting that his pronunciation was not pure, nor his diction always correct.

Since the Russian language is so different from most European languages, and the difficulties of pronunciation and of speech are so great to foreigners, who, by their residence in the Russian empire, have had every opportunity of acquiring this tongue; is it astonishing, if a *traveller* flying through, or sojourning a few days, weeks or months, in Russia, even though his whole time were devoted to the study of the language, — a study, however, too often despised, — should depart nearly as ignorant as he arrived, — should, in attempting to *transpose* Russian letters and words, by means of the Roman or English characters, not only often err, but even create most stupid and ridiculous words, which nobody can pronounce, far less comprehend?

The crowd of consonants, which we meet with together, in words transposed from the Russian, as in *Peschtschannaya*, a street in St. Petersburg: *Schtcshi*, cabbage-soup * confound and disgust us, for we may rest assured, few foreigners, Germans excepted, will be able to pronounce such words at all; and far less to give the intended Russian pronunciation. Indeed, in perusing the Russian bulletins, issued during the late war, how often did it happen that the English reader overleaped *transposed Russian words* altogether, because, when he uttered them in the circle of

* See Storch's Picture of Petersburg, and translation into English, p. 18.

society, he only excited the universal laugh. The simple word *Kosáck*, for example, was metamorphosed into Cóssac, Cózak, Cossack, and Cóssok; in lieu of *Ko-sák*. The same remark applies to the transpositions of Russian words into French. When a Briton or a Frenchman finds *schtsch*, seven consonants in succession, to represent a single Russian letter Щ; no wonder he is alarmed, and glad to overleap it. The Germans alone can comprehend it, by such a designation.*

Is it surprizing that those who visit Russia should mistake and mis-spell the names of various objects and places, since that happens with *flying travellers* every day, in every country of Europe; and even to natives, who have the advantage of knowing the language, customs, manners, laws, &c. of the country in which they peregrinate? A too general ignorance of the Russian tongue has led to renderings often false, ridiculous, or unintelligible, both with respect to sound and sense. It would be too much to expect that the superficial enquirer should be always right, but here he is almost universally wrong; he relieves himself by the persuasion, that all the errors, all the unutterable words, and combinations of these words, are easily to be excused and explained, by the simple assertion that they are owing to the harshness, the irregularity, and *barbarisms* of the Russian tongue.

Thus, a language regular and copious, smooth and harmonious, varied and elegant, is thrown aside, as unworthy of serious attention, because one man has no diligence, and another no taste. Nay, even some foreigners resident in Russia venture thus to despise and to condemn the language; a language which, either through ignorance or want of application, they themselves can only speak most imperfectly.

* Vide table, in Charpentier's French and Russian Grammar.

And not the language of Russia alone, but her customs, manners, and religion, have suffered from the misrepresentations of the careless and the idle.

After the statements already made, the reader will not be startled, when it is mentioned, that in all the travels in Russia, by foreigners, which have come under my review, the *transpositions* of the letters of the Russian alphabet, into those employed by southern European nations, are often incorrect, and sometimes absurd; and the words unutterable, and incomprehensible. The German transpositions from the Russian are more appropriate, owing to the facility with which a string of consonants can be combined in that language; as well as to its possessing a number of the same sounds; sounds which exist neither in French nor English.

Some authors, however, have mounted above the general climax of error in this particular.

In Olearius's Travels, we find *Goses*, in place of *Gosti*, stranger-merchants, or visitors; *Catairogod*, for *Kitai-Górod*, one of the divisions of Moskow; *Uzemirna wosdui senja Chresta*, instead of *Vsemirnoye Vozdvijeniye Khresta*, Universal elevation of the cross; *Blaganescenia prisizte Bogorodice*, for *Blaghovestcheniye presviatŭi Boghoroditsŭi*, the Annunciation of the Virgin Mary; *Schiestuie swetaya Ducha*, in lieu of *Soshestviye Svetaho Ducha*, the descent of the Holy Ghost.* Indeed the table of the Russian festivals, from which the three last examples are taken, is full of such mistakes; and the rules which Olearius has given (p. 95.), for the pronunciation of the Russian alphabet, are frequently erroneous.

It is more surprising to find so many errors in the work of our

* Vide pages 86—99, &c., of translation of Voyage de Perse et de Moscovie, par Adam Olearius.

countryman Collins *, who resided many years at Moskow, as physician to the Tzar Alexei Michailovitch, at a time when he must have been obliged to speak Russian, as the French language was at that period little in use. We can only account for these defects, by supposing, that he had a bad ear, or was careless, or that they crept in by the inadvertence of his editor, himself being dead before its publication.

The sounds of the letters of the Russian alphabet are badly explained (p. 44.), and his transpositions of Russian words are very faulty; for example, he always writes *Czar*, for *Tzar*; *Vayad*, for *Voëvode*; *Juan Vasilowidg*, for *Ivan Vassilievitch*; *Obrasänsky*, for *Preobrajeniye*, or *Preobrajenskoi*; a place, formerly in the suburb of Moskow, named after the Transfiguration.

The *Voyage de Deux Français* is full of wrongly-spelled words; and the vocabulary of the Russian, for the assistance of travellers, vol. iii., is full of blunders; the blind leading the blind, or rather attempting to blindfold those who see. The few words in this vocabulary, which represent accurately the Russian words intended, might be soon selected; but to point out the errors, would require the erasure of nearly whole pages. †

In Levesque, we find comparatively few errors. He was well acquainted with the Russian tongue. ‡

In Le Clerc's work, a number of mistakes occur in the orthography of Russian words, though not a great many of consequence. §

In Coxe's Travels, there are numerous orthographical errors of the same kind. Thus, we find *Novogorod*, for *Novgorod*; nun-

* Collins's Present State of Russia, in a Letter to a Friend in London, 1671.

† Voyage de Deux Français, en Allemagne, Danemarc, Suede, Russie, et Pologne, fait en 1790, et 1792.

‡ Histoire de Russie.

§ Histoire Physique, Morale, Civile, et Politique de la Russie.

nery of *Viesnovitskoy*, for *Voznesenskoi*, or of the Ascension; *Kremlin*, for *Kremle*; *Khitaigorod*, for *Kitaigorod*; *Bielgorod*, for *Beloi-Górod*; *Semlainogorod*, for *Zemlianoi-Górod*. *

Both the French and the Germans have been very desirous to transpose the peculiar sounds of the Russian into their own tongue, and English translators of their works have produced a host of most extraordinary and barbarous words; for example, in the translation of Storch's Picture of St. Petersburg, we find numerous words such as these, taken from the description of the plan: *Blagoveschtscheniye*, *Proischoschdeniye*, *Peschtschannaya*, and *Schtschi*, &c. These words, we conceive, are unutterable by those who are ignorant of Russian. They are correct transpositions into German, the original language of the work, but in an English dress, who can bear them?

In Wichelhausen's Description of Moscow, we find a few errors, as *Loberschnicki*, for *Lavushniki*, dealers in small wares; *Buttersch-niki*, for *Butushniki*, police-sentinels; *Kraul*, for *Kararil*, a watchman, &c. &c. †

Tooke's, Clarke's, James's, and Machmichel's orthographical deficiencies, I cannot now discuss.

A great source of the errors of many foreigners, is, that they have not drawn their information from the fountain-head, the Russian itself. The French, the Germans and English, transpose words into their respective languages, agreeably to the sounds of these languages. Individuals of these nations translate each other's works, and copy the transposed Russian words, as they find them, letter by letter; thus the Russian word, *Butuschnik*, transposed into German is *Butushnik* in English; *Tchas* (an hour), transposed into French, is *Chas* in English.

* Travels into Poland, Russia, Sweden, and Denmark.

† Zuge zu einem Gemahlde von Moskva. Berlin, 1803.

The following alphabet of the Russian is taken from the excellent grammar of that language published by the Imperial Russian Academy: opposite the Russian letters, we find their names when sounded singly, and also their value, when formed into words, represented, as far as that is practicable, by corresponding letters of the English alphabet.

The modern Russian admits only 35 letters; the mother of the Russian language, the Slavonian, has 42 letters.

RUSSIAN ALPHABET.

Forms of the Letters.	Names of the Letters.	Value in English.
А	Az	A
Б	Buki	B
В	Vedi	V
Г	Glaghol	G
Д	Dobro	D
Е	Yest	E
Ж	Jiveté	French J, as in Je, jaune.
З	Zemlia	Z
И	Ije	I
І	——	I
К	Kako	K
Л	Lyudi	L
М	Mŭislété	M
Н	Nash	N
О	On	O
П	Pokoi	P
Р	Rtsŭi	R
С	Slovo	S
Т	Tverdo	T
У	——	U, as in b*u*ll.
Ф	Fert, or Phert.	F, or Ph, Greek Phi.
Х	Kher	Kh, Greek x.
Ц	Tsŭi	Ts.
Ч	Cherf	Ch.
Ш	Sha	Sh.
Щ	Tscha	Tsch or Shtsh.
Ъ	Yer	Mute letter.
Ы	Yerŭi	Uĭ.
Ь	Yer	Mute letter.
Ѣ	Yat	E hard.
Э	Э	Ditto.
Ю	Ю	U broad, as in *usu*al.
Я	Я	Ya.
Θ	Phita	
Ѵ	Ijitsa	

"Of sounds in general, it may be observed, that words are unable to describe them. An account, therefore, of the primitive letters, is useless, almost alike to those who know their sound, and to those who know it not." * The sounds of the letters of one language being fixed, however, may be advantageously used to represent the sounds of the letters of another language; and the continual occurrence of Russian words, in this work, renders it necessary to attend to the following remarks.

Observations on some of the Letters of the Russian, and their Sounds.

A. This letter has either the short sound of English A, as in hat, mat; or the middle sound of A, as in mar, bar.

B. This letter often takes the sound of F, at the termination of words. Double B occurs at the commencement of some words, as *Vvedeniye*, which only gives to the *V* a fuller sound; therefore, through this work, for such words, a single *V* has been employed.

Г. The letter *Glaghol* has different sounds; first, as English G hard, as in *Galká*, a raven; *Górod*, a town; *Grom*, thunder; *Gerb*, the arms; *Glaz*, the eye; where g is sounded as in the English words *gag*, *gap*: 2dly, in words borrowed from the Slavonian, as in *Glana*, the head, sometimes pronounced as *Hlana*; *Gartan*, the throat, pronounced *Hartan*: 3dly, in words derived from foreign languages, Glaghol takes the same sound that it has in the language from which it is borrowed; as *General*, a general; *Geographiya*, geography; *Gigant*, a giant; *Gubernator*, governor; *Geroi* or *Heroi*, a hero; *Gellespont*, the Hellespont. (See remarks hereafter, on

* Johnson's Preface to English Dictionary.

the pronunciation of the Greek and Latin, in Russia:) 4thly, in the middle, and at the termination of words, as in *Bog*, Bog*h*; *Blagovestcheniye*, Blag*h*ovestcheniye; *Bogoroditsŭi*, Bog*h*oroditsŭi, Glaghol has neither the sound of G hard, nor of H. Indeed, in English there is no corresponding simple sound. I have represented this letter in such cases as the above, by *gh*; and it is not to be doubted, says Johnson, "that in the original pronunciation, *gh* has the force of a consonant deeply guttural, which is still continued among the Scotch." *

A North Briton, therefore, will easily pronounce these and all similar words properly, when told, that Glaghol, as represented in this work by *gh*, has the same strongly guttural sound as *gh* in the Scotch words, *Ought*, *aught*, *eneugh*, *sheugh*, *skiegh*, *haughmagandie*; or as *ch*, in the Scotch words *Loch*, *Hech*. The Germans, also, know this guttural sound of Glaghol exactly, as in *Nock*, *Ach*, *Machen*, *Acht*.

Glaghol is the Greek Gamma, and is never sounded soft in Russian. Therefore, in the transposed Russian words in this work, G is always hard, when followed by a vowel.

In the Russian, G is sometimes pronounced as K; as Druk, for *Drug*; Snék, for *Sneg*; Nedosúk, for *Nedosúg*; and in the genitive of nouns, it often takes the sound of V, and often of H.

E. This letter is sounded somewhat like *Ye*; the *e* neither being so soft as in *ye*, nor so hard as in *yet*. The Scotch are also acquainted exactly with this broad sound. In the middle of words the *e* is sounded as in then, men, ten.

In some Russian words, E is pronounced as O; as in *Jeltii*, yellow; *Shelk*, Silk; pronounced joltii and sholk.

* Johnson's Dictionary and Grammar of the English Tongue.

This letter, in some words, has a peculiar sound; as in *Med*, honey, pronounced nearly as myod; *Potemkin*, nearly as Potyemkin. If I mistake not, such words as have *e*, thus sounded, in Russian, are printed with *io* in the Slavonian. To assist the reader, *ye* is employed to represent this letter.

Ж. This is represented by the French J; the sound resembles that of Z, in the English word *azure;* or *ge*, as in dungeon, spunge, expunge, lounge. In Russian words, transposed in this work, it must therefore be remembered, that *J* or *j*, has the force of the French letter J.

И and I. These letters, though represented by I, have the sound of English *ee;* exactly the French *i*. Though these two letters have the same sound, yet, in the Russian language, some words in their orthography require the one, some the other. The former is usually employed before a consonant, the latter before a vowel. As they very frequently terminate words, either separately or united, the reader will attend to their sounds, transposed by *i* or by *ii;* thus, *Vasilii* is to be pronounced Vasil*ee-ee; Grigorii*, Grigor*ee-ee; Velikii, Velikee-ee; Drevnii*, Drevn*ee-ee; Vitii*, Vit*ee-ee:* the double vowels *ee-ee*, not being long dwelt upon, though pronounced soft.

The letter *I* sometimes sounds like Y; as in *Iacof, Yacof*, James; *Ioann, Yoann*, John.

O. When o is accented, it has the broad open sound, as in *Dobró;* when not accented, it very often takes the sound of *a* middle, as in *bar;* as *Moskva, Golitsin, Khorosho;* which are pronounced M*a*skva, G*a*litsin, Kh*a*r*a*sho. In this work, therefore, I have transposed o by *a*, or by *o;* according to its real value in the Russian words.

C. This letter answers to our S; as also to the English C soft. For C hard, in the Russian, K is used; as, for example, *Kon-*

stantin. Like the *English S,* the *Russian C* often takes the sound of Z; as in *Sbor*, pronounced Zbor; *Israil*, pronounced Izrail.

Ы and Ю. As may be remarked in the alphabet, these two letters are employed for the long and middle sounds of the English U. In this work, the first letter is represented by *u*, and the second by *yu.*

Х. Is one of the most difficult letters to transpose into English: 1st. It sounds as *Kh*, slightly guttural, at the beginning of words, as in *Kharasho;* enunciated almost as if written *ikharasho;* very gently upon the *ik:* 2dly, as *ch*, German, in the middle, and at the termination of words, or as in the Scotch word *loch.* This letter would be properly represented by *Ch*, also, at the commencement of words, except, that it would probably convey a false idea, as it might appear to stand in place of K.

Ч. The sound of this letter is exactly the same as *Ch*, in *Charles, rich.* This character is therefore represented by *Ch*, in this work, except in the middle of words, as *Pocht*, where the enunciation would probably be wrong; in these cases, we have employed *tch*, as *Potcht;* as to the sound of which there can be no mistake.

Щ. This letter has puzzled most foreigners, who in their transpositions of it into their own languages, have produced a vast number of barbarous and unpronounceable words. The exact sound may be produced by blending the two last syllables of establi*sh*'d *ch*urch; in the following work, I have transposed it by the letters *sch.* These consonants make an approximation to the sound, and will not distaste the reader when he meets with them; while they would be

sufficiently understood by the Russian, in the enunciation of words.

Ы. Yerŭi is seldom pronounced purely by foreigners. In words it sounds nearly as ŭi; the *u*, as *u* in b*u*ll, and the *i* as *ee*, or French *i*: at the same time, these vowels must be slurred into a diphthong.

This letter is quite peculiar to the Russian language, and the Russians often exercise foreigners with it; as in the word *bŭil*, the past, *was*. By pressing the tongue against the roots of the fore-teeth and palate, and attending to the above directions, the sound will be nearly pure *bŭil*; but neither *bil* nor *boŭil*. In French, this sound is made very nearly by the letters *oui*, pronounced briefly, or as it were a hurried triphthong, as boŭil.

In this work, Yerŭi is represented by *ŭi*, as above explained. In some cases, however, in the middle of words, I have been forced to use a single *i* in place of *ui*, so as to prevent confusion.

Ѣ. Nearly Greek H, or English E, short; as in *enter*. In some cases it sounds as English ye, in yet; as in *ezdit*, pronounced yezdit. It is therefore represented so as to bring out its proper sound, either by *e* hard, or by *ye*.

Э. As Greek H. Used in words derived from the Greek and Latin; as *eskadron*, a squadron; *exo*, an echo; and the pronoun *étot*: and is represented by *e* hard, as in *enter*.

Я. In the pronoun Я (*I*), at the commencement and at the termination of words, this letter sounds like *ya*, or *ia*, in the word *regalia*; as *yabloko*, or *iabloko*, an apple; *ditya*, or *ditia*, a child. In the middle of words, it sounds almost like Greek H, or English E short, as in egg; or as *ia* blended toge-

ther, the sound of the *i* mellowing into *a*, and the *a* sounding like short *e*. In this work, at the beginning and termination of words, this character is represented by *ya*, and in the middle of words, by *ia*. The reader will give attention to the above remarks.

Θ. This is the Phita of the Slavonian and Russian; certainly the Θ of the Greek, though corrupted in sound. It is used in words derived from the Greek; as *Θrakiya*, Thrace; *Θéäter*, theatre, though generally the Russians write and pronounce it simply, *Teäter:*—and in proper names, as *Θeodor*, *Θeophil*, &c. *Theodor* and *Theophilus*. The Russians, however, often supplant this character by the Φ, both in writing and speaking; so that we have *Phedor* and *Pheöphil*, in place of the above names. Some nations find it very difficult to pronounce the *th*, as in the above words, or as in *bath*, *smith*, &c. The Russians are among this number. This letter was probably first called Phita, by the grammarians, because they imperfectly comprehended the value of the Greek Θ; or could not enunciate that letter.

V. Ijitsa, in Greek words, and in Slavonian books, sounds as English *ee*, or French *i;* as in *Ipostas:* it sounds like *v*, in *Evangeliya*, the Evangely or Gospel, and in some other words.

It will be remarked, that the number of letters in the *Russian alphabet* is increased above the number of letters of the *Latin alphabet* by the number of vowels, and the two terminating mute letters *yere* and *yer*, and the letters Ц, Ч, Ш, Щ, Φ, Θ; and excepting the two latter characters, also above the number of the letters of the *Greek alphabet*. Many of these letters are, in fact, our compound consonants, *ts*, *ch*, *sh*,

ph, *th*. In the same manner the compound consonants, *fl*, *sl*, *sk*, *st*, &c. would form abundance of letters to serve an alphabet.

Of the Diphthongs.

ăi is sounded as i in high, as in the word Nikolăi.

ĕi is sounded as i in night.

ĕo has a peculiar sound, as in *Phedor* and *Pheodor*, pronounced Fyedor or Fyĕodor. These letters, however, often occur together, not forming a dipththong, and are then marked thus, ėö.

ŏi is sounded as *oy* in boy.

Ѣ*И* are represented by *ii*, as formerly explained.

ȧii, *ụa*, *iô*, *ȧė*, *ŭii*, must be sounded separately.

Of the Combination of the Consonants.

There are combinations of consonants in Russian, which are now almost unknown in English; as *mnogo*, *msta*, and which require the addition of vowels to produce their proper pronunciation; thus *minogo*, *imsta*, scarcely, however, carry any sound to the i. The words *kniaz*, *knut*, are nearly sounded as if written kiniaz, kinut, touching as slightly as possible upon the i. The Scotch language has this sound, in *knaggie*, points of rocks; *knappin*, a hammer; *knew*, knew; which was also used in English with the Scotch sound, at one period, and is a frequent combination in the Anglo-Saxon. Many more examples might be given of the same kind. In general, in the enunciation of such words as appear difficult to foreigners, the pronunciation will be facilitated by adding the letter *i*, either before or between these consonants, and thus forming regular syllables; but it must be particularly remembered, that the sound of the *i*, in all such cases, must not be heard distinctly.

The Russian language has no article, definite or indefinite. It

admits, therefore, only the other eight common parts of speech, which it would be useless here to enumerate.

It is regular in its structure, and is daily becoming more definite and pure, by the efforts of the Imperial Russian Academy, and of the literati of the *Societies of Belles Lettres* at St. Petersburgh and Moskva.

He who would wish to become well acquainted with Russian, and the idioms of the language, may be recommended to the perusal of the grammar, published by the Imperial Russian Academy, under the title, *Rossiiskaya Grammatika Sotchinennaya Imperatorskoya Rossiiskoya Akademieya.*

A few remarks on the pronunciation of the Greek and Latin, by the Russians, seem desirable here; and some general rules will be laid down for the transposition of words from one language to another.

In their Latin, the Germans, from whom the Russians have copied, and to whom they have been more indebted than to any other nation, follow the genius of their own orthography, and therefore sound the Roman letters conformably to the sounds of their own alphabet; hence, we sometimes see a Russian name, *Schtschegelof*, for instance, in a Latin composition, which might be better represented, following the genius of the English orthography, by *Schegelof* or *Tschegelof*; the g sounding hard, as in egg.

The Germans pretend to have retained the ancient pronunciation of the Latin; the Scotch are equally bold in their claims to correctness; and the English, except for their unclassic and peculiar sounds of *a* and *i*, in some words, think themselves quite Romans in their enunciation.

The German and Russian pronunciation of Latin sounds strangely to a Briton; as, for instance, intellegere, g hard, for our

intellegere; legit, g also hard, for our legit; C sounded as Ts or Tz; as in Cæsar, pronounced Tsæsar, and also sometimes Kæsar, by those who assert that the Roman C was universally hard; Circus, pronounced Tsircus; Circulus, Tsirculus; Zephyrus, Tsephyrus.

The pronunciation of the Latin, and we may also add of the Greek, differs in almost every country of Europe. The original sound cannot, perhaps, be now accurately determined, and hence every nation follows more or less the character of its own orthography.

An observation respecting the Latin, of Lord ——, who is well known to possess extensive philological and classical knowledge, and whose opportunities of observation, during his extensive travels, have been very great, I shall never forget.

In answer to the question I addressed to his lordship: "Which pronunciation of the Latin, of the nations of Europe, approaches, in your lordship's opinion, nearest to that of the ancient Romans?" he replied, "That point may be difficult to determine; but certain I am, that the English pronunciation of Latin is the very worst."

The scope of these general remarks is to excite the attention of philologists to discover, if possible, the original sounds of the letters, and of course the pronunciation of Greek and Latin. I am aware that this subject has been much agitated; but the fact, that those esteemed the *classic literati* of different countries of Europe, though the orthography of the words be the same, have a very different pronunciation, demonstrates the necessity of farther investigation.

It seemed also important to suggest to translators and to lexicographers, that in transferring words from one language to another, it would be wise to print the transferred words either in the original character or in italics, to indicate that every letter is printed as first written; or if they will trans-

pose them, to represent these words by the letters of their own language which will produce the same sound, or the nearest approximation to it which the orthography of their language admits; and by no means, in transposed words, to attempt to put letter for letter, nor to combine letters which have really no sound in the language to which they are transposed.

This rule is particularly necessary in works that are translated from one language into another, and from that into a second, and from a second into a third language. For example, let those who use German words in English translations, print them in the original characters or in *italics;* but, if they *transpose* them by English letters, let them produce a true pronunciation. If the French and Germans translate from the Russian, and transpose Russian words agreeably to their real value, and if these works be afterwards translated into English, the Russian words must be *re-transposed.* The English translator should know the value of these words in French and German, and write them so as to give the Russian enunciation as nearly as possible; and *vice versa,* from English into German or French. For want of attention to such rules, what ridiculous words have been introduced into translations, and into *re-translations!* I have strictly adhered to these rules, in this work, in transpositions of Russian words into the English language.

He who would wish to acquire the real pronunciation of Russian, must hear it spoken and read, and must have recourse to the assistance of a master. It is then a foreigner will find the difficulties disappear, and the language become inviting; it is then he will perceive what false ideas have been propagated respecting it.

It may be confidently asserted, that the system adopted in this volume, for the transmission of Russian sounds into English, will give the most correct idea of the original pronunciation, especially,

after a little attention to the contents of this dissertation; and, it is hoped also, that these remarks will prove useful to travellers, and to foreign historians of Russia.

Be it allowed me to remark, that some have been busy in tracing every thing that belongs to Russia, as well as the Russian language, to Grecian origin; while others have been of opinion, that the Slavonian language, acknowledged by all to be the mother of the Russian, is of Roman parentage. The subject is involved in obscurity, and perhaps will ever remain so.

The Russian language admits of three genders, which are known, as in the Latin, by their terminations. The adjectives, for the most part, in the singular, end in *oi* or *ii*, masculine; *aya*, feminine; and *oye*, neuter; and in the plural, in *iye*, masculine; *iya*, feminine; and *iya*, neuter.

The nouns also terminate differently; thus the Russians say, *Graph Orlof*, (masculine); *Graphinya Orlova*, (feminine); Rasumovsk*ii* and Rasumovs*ka*. In transposed words, the original orthography is always given, as it is necessary to have a fixed rule; and why not adhere to the real character?

How ridiculous is it to put *Elizabeth Petrovna*, *John Vassilievitch*, one half English, and the other Russ; in place of *Elizaveta Petrovna*, and *Ivan* or *Joann Vassilievitch!*

For want of following these rules, how many deviations from the real names of the Russian have we seen in a French, German, and English dress.

" Fair Moskva's smile my vision fills —
Her fields, her waters, — towering high,
And, seated on her throne of hills,
A glorious pile of days gone by."

FOUNDATION AND DESCRIPTION OF MOSCOW.

Moskva, as it is invariably called by the natives, is the ancient metropolis of Russia. Though written Moskva, the *o* being sounded like *a* in *hat*, it is pronounced *Maskva*. It seems, therefore, difficult to discover why the French should write *Moskou* and *Moscou* (masculine), and *Moscovie* (feminine): or why the English should write *Moscow*, or *Mosco*, and *Moscou*; especially, as it is well known, that the city derived its name from the river *Moskva*. Both nations may have formed *Moskou*, *Moscou*, and *Moscovie*; *Moscow*, *Mosco*, and *Moscou*, from the Latin *Moscovia*: an appellation that sometimes has signified *Russia*; sometimes, only *Moskva*, the capital of Russia. The Germans, when they write *Moskwa*, have followed the Russian orthography; their *w* sounding as our *v*: and their language even admits, pretty nearly, the sound of the adjective *Moskovskii*, of or belonging to Moscow, in the word *Moskowisch*. Sometimes, however, the Germans write *Moskau*, a complete deviation from the real sound or name.* I have adopted the appellation, Moscow, in compliance with general usage.

Moscow, although called the ancient metropolis of Russia, is not of so remote an origin as Novgorod, Kief, Vladimir, and Tver; all

* Karjavine, a Russian, always writes *Moscva*. Remarques sur la Langue Russienne, 1791. Others write Mosko and Moskow.

of which had been the residence of the Russian sovereigns, before the former city existed, or at least, had attained any pre-eminence. But Moscow is called the ancient metropolis in contra-distinction to St. Petersburg, the modern capital, or rather residence, and is, by many of the Russians, still esteemed the *true metropolis* of the *Russian empire:* indeed, except for the non-residence of the court, in all other respects, it has very decided claims to the title.

The origin of Moscow is involved in considerable obscurity. Though there is a general agreement, on many points connected with its foundation and early history, among Russian historians, yet their discrepancies and differences on others will claim attention. Had the writers cotemporary with, or soon after the establishment of a small village, near the site of the Kremle, been able to foresee that it would become the seat of the chief principality of Russia, as happened in the year 1304, when the Great Duke Daniel transferred the seat of government from Vladimir to Moscow; or had they been aware, that Moskva would become one of the largest cities of Europe, or the metropolis of the largest empire of the world, they would have been more circumstantial in their information. But obscurity hangs over this subject, and there do not exist, at this day, any authentic documents to assist enquiry. By collecting together the various, and sometimes opposing accounts of the most reputable historians, and comparing them with the opinions and the evidence flowing from less distinguished sources, an approximation to truth may be expected.

Some annalists have recorded that Moscow was founded by the Great Duke *George*, in the year 1158; but according to the most accurate accounts of the Russian annalists, that prince died in the year 1157; consequently, it is impossible that he could have been the founder of that city*, if the date be correct.

In the year 1156†, or 1157‡, the Great Duke *George*, on his

* Stcherbatof's Hist. vol. ii. p. 248, 249, 250. † According to Stcherbatof.
‡ According to Vsevolojskii. See Dictionnaire Géograph.

retreat from Vladimir, wishing to see his son Andrei Bogholyubskii, went from Kiéf to Vladimir, and tarried at a place, where Prince Oleg, the guardian of Igor, had founded a town, between the rivers Moskva, Yauisa, and Neglinnaya, which had already become an ordinary colony, and was then in possession of a rich and distinguished individual, named *Kutchko Ivanovitch*. This man, by the extent of his domains, and his wealth, almost rivalled the Russian princes. Although Kutchko was a subject of the Russian principality, and especially of the Great Duke George, in whose territory he lived, yet on this occasion, seeing the Great Duke with few attendants, he not only failed in showing him the respect due from a subject to his sovereign, but even ridiculed him in unbecoming language. The Great Duke George, irritated by such insolence in his dependant, ordered him to be seized, and to be punished with death. According to the then prevalent custom, the property of this indiscreet man belonged to the Great Duke George; who, seeing a fertile country, a convenient situation, and facilities for building a strong town, immediately ordered a piece of ground, of no great extent, where the Neglinnaya joins with the Moskva river, to be inclosed by a wooden barrier, or palisade. This inclosed town he peopled with inhabitants from the neighbourhood, and called others thither from Vladimir. He gave it the name of Moskva. The young children left by *Kutchko*, the Great Duke George took with him, and delivered them over to his son Prince Andrei at Vladimir. The young prince received them favourably, and afterwards married the daughter of Kutchko.*

Thus much we know, says Karamzin, that Moscow existed in the year 1147 (March 28.): and we may believe the most modern annalists, that *George* was its founder. They report that this prince, having arrived on the banks of the Moskva, in the village of the wealthy Boyarin, *Stephen Ivanovitch Kutchko*, ordered him to be put

* Stcherbatof, vol. ii. p. 248, 249, 250.; and Dictionnaire Géograph. de Russie, par Vsevolojskii.

to death for some insolence; and, captivated with the beauty of the place, there founded a town; and his son, then reigning over Sujdal and Vladimir, married the seducing daughter of the executed Boyarin.

Moscow is a third Rome, say these historians, and a fourth shall never be.* The Capitol was founded in a place imbrued with human blood. Moscow is entitled to the same distinction; and to the consternation of her enemies, is become a mighty empire! †

Before a town was built, Moscow, or rather the site of Moscow, was called *Kutchkova*, after the name of the then proprietor: and the place where now stands the Sretenskoi monastery, till the year 1482, was named the *pole*, or field of Kutchkof. ‡

Another relation is thus given:—George Vladimirovitch, Great Duke of White Russia, on his return from Novgorod to Rostof, made a visit to the boyar, *Kutchkof*, who had an estate upon the river *Smorodinka*, which is now called the Moskva. The visitor had formerly heard much of the beauty of the mistress of the house, and on seeing her, was, to the misfortune of her husband, fascinated with her charms. The imperious Great Duke, not fearing God, under the pretext that Kutchkof did not welcome him as he ought to have welcomed his sovereign, ordered him to be thrown into a pond, and carried his widow along with him. Some time having elapsed, the son of the Great Duke, *Andrei Yurevitch Bogholyubskii*, married Ulita, the daughter of Kutchkof, and received in dowry her father's lands; and they living on the spot, ordered a castle to be erected, and called it by the Slavonian name, *Kitai*. §

The following narration is yet more varied:—In the year 1125, at the death of the Tsar and Great Duke Vladimir Vsevolodivitch Monomach, his son, Prince Yury, ascended the throne of the principality in Kiéf; his son (i.e. Yury's) Prince Vsevolode, and his

* Rome and Constantinople are alluded to here.

† Karamzin's History, vol. ii. p. 217.

‡ Descript. of Imp. Museum of Moscow, p. 9.; also Karamzin.

§ Pamiat. Sobit. vol. iii. p. 241. Kratkoyé Letopis o Mosk. Gosudarst.

brother, remained with him in his capital; but the eldest son, Prince Andrei was placed in Sujdal. In the year 1158, this Great Duke Yury going from Kiéf to Vladimir, to visit his son Andrei, arrived at the place where now stands the imperial town of Moscow, on both sides of the river Moskva. The villages here at that time belonged to the *Boyarin, Ivan Kutchko*, who conducted himself in a very haughty manner, and enraged the Great Duke, who, impatient of the affront, ordered *Kutchko* to be condemned to death; and being struck with the nobleness and grace of his sons, Peter and Joakim, and the beauty of his only daughter, Ulita, he sent them to Vladimir, to Andrei. He himself having ascended the hill, and surveyed both sides of the river Moskva, as well as the river Neglinnaya, was highly pleased with the villages, and ordered that a small wooden town should be founded, which he named the town of Moskva, after the name of the river. The Great Duke then went to his son Andrei, whose marriage he celebrated with the daughter of Kutchko. He directed Andrei to people the town of Moscow, and to enlarge its boundaries; and he again returned to Kiéf. *

The author of this account, remarks Karamzin, did not know that in the year 1125 Mstislaf inherited the throne of Kiéf; — that Vsevolode was at that time unborn; and that, in the year 1158, Yury as yet had not seen the light. But, indeed, these tales, he adds, are founded upon the *ancient*, and no doubt authentic *tradition;* according to which Yury, or George, began to build Moscow, having caused the proprietor of the villages, *Stephen Kutchko*, to be murdered.

Tatistchef, referring to the supposititious chronicles of the *Raskolniks*, adds, that George had become enamoured of the wife of *Stephen Kutchko*, the *Tisiatskoi* †; — that the husband, taking advantage of the absence of the Great Duke, carried his wife to the country, on the banks of the Moskva river, and wished to fly to Isiaslaf (formerly the capital of the duchy of the same name under the Polish *régime*); — but that George abandoned the army near Torjok, hurried

* Hist. of Karamzin, vol. ii. Note 301. † Commander of a thousand.

to deliver his mistress, killed the husband, gave his daughter to Andrei, and founded Moscow. *

There is another account of the foundation of Moscow contained among the oldest Russian tales, but invented by a very uninformed chronicler, who relates, as a fable, that the son of Alexander Nevskii, Daniel, was killed by the lovers of his mistress *Ulita*, and the sons of *Stephen Kutchko:* that the Great Duke Andrei Alexandrovitch having punished by death his brother's wife, and the *Kutchkos,* together with their father Stephen, seized his fine villages on the Moskva river, founded there a town in the year 1291, and built the first church of the Annunciation.

If the author, says Karamzin, had looked into the annalists, he would have seen that this same Daniel Alexandrovitch lived in Moscow, and is generally called *Moskovskii* (i. e. of, or belonging to Moscow): that of this town there is frequent mention made in the 12th century; and that the *Kutchkofs* murdered *Andrei*, and not *Daniel.*

Trusting to a verbal tradition, the latest historians of Moscow relate, that on its site were the villages of Kutchkof, named; 1st, *Vorobyevo*, where is now the hill of the same name, *Vorobyeva Gora*, or Sparrow-hill; 2d, *Simonovo*, where now stands the Simonovskoi monastery; 3d, *Visotskoyé*, where now stands the Petrovskoi monastery; 4th, *Kudrino;* and 5th, *Kulishki*, still so named; 6th, *Sukhoshtchuvo*, now called Sustchevo; and 7th, the *Kuznetskaya Sloboda*, or Blacksmith's Suburb, where is now the *Kuznetskii Most*, or Blacksmith's Bridge. Besides these villages, they relate that there were still others upon the *Vshivaya Gorka*, near the *Androniovskoi* monastery, on the *Krasnŭi and Christŭi Prudi*, or the beautiful and the clean ponds, where was situated the house of *Kutchkof.* They state, that in a thick impassable wood, where the Kremle now elevates itself, in the middle of a morass, and in a little island, there stood a hut which was inhabited by a hermit named Bukal: — that upon

* Vide Tatistchef's History of Russia.

the very place named *Bukalavo*, is founded the present palace; and that the church named *Spas na Boru*, stands exactly on the site of the hermit's dwelling; that the Moskva river, formerly named the *Smorodino*, was named *Moskva*, from *Mostkov* *: that George gave orders to build upon its banks a wooden town, and named it after the river, *Moskva;* and that to another town founded there, where now stands the Znamenskoi monastery, he gave the name of Kitai, because his son Andrei was so sirnamed.

Kamenevitch-Rvovskii relates, and with great gravity too, that the son of Japheth, *Mosoch*, first dwelt with his family in the government of Moscow, and had a beautiful wife named *Kvu*, a son named *Ya*, and a daughter, *Vzu;* that from their four names the rivers Moskva and Yaüsa were nominated: that Mosock, first prince and patriarch of Russia, founded the town of Moscow at the mouth of the Yaüsa, where, toward the end of the 17th century, stood the church of *Nikita* the Martyr. But the opinion, says Karamzin, that the name of *Moskva* is derived from *Mosoch*, is much older than the time of the amusing Kamenevitch, being mentioned in the year 1699.

Tatistchef explains the name of the Moskva river in the Sarmatian language, in which it, according to the opinion of that learned historian, signifies *crooked*, or *serpentine* †; and the famous Baër knowing the Russ language imperfectly, thought that Moskva was so named from *Mujeskii Monastir*, i. e. Monastery *for men:* — "*Moscua* non à fluvio fuit enim fluvio vetus nomen Smorodina, sed a veteri monasterio, Moskvi nomen habet; — Moskvi a *Mus* et *Musch*, viro, quasi virorum sedem dicas."

Some have, however, supposed that Moscow was built by Oleg,

* The name Moskva is derived from a village, said to have existed, and called *Mskovtova:* — as also from *Mostkov*, which signifies *pontets*, or boards laid across a ditch or a river. At this period it is probable that many bridges of planks were thrown across the shallow Moskva river. This may possibly have a connection with the name.

† History: also Slov. Geograph. Ros. Gosud. vol. iv. p. 338.

regent of the empire, and tutor of the young Igor, the son of Rurik. This prince, traversing the country in the year 882, from Novgorod to Kiéf, caused a small town to be constructed upon the Neglinnaya, which he surrounded by palisades. This is the same place, it is said, which, after the lapse of a considerable time, became the property of a rich noble of Sujdal, named Kutchko, who generally resided there. *

It seems most probable, from comparing all the authorities, that Moscow was founded in the year 1147, by the Great Duke Yury II., or George, sirnamed Dolgorukii, or Long-hand, son of Vladimir Monomach, who, in going that year from Kiéf to visit his eldest son Andrei, to whom he had given the principalities of Sujdal and Vladimir, stopped near the present site of the Kremle, the enchanting situation of which attracted his attention; and admiring the fine villages and woods of the environs, he wished to know the proprietor of them. This was the same *Kutchko*, of whom we have spoken above. He, proud of his riches, and of his power, instead of rendering the honours which were due to the sovereign of Kiéf, received him coldly, and spoke of him with ridicule and contempt. The Great Duke, justly irritated, caused him to be carried before him, and after having reproached him for his insolence, ordered him to be put to death, and thrown into a pond. But, touched by the tears of his three children, Ivan (or Peter), Joachim, and Ulita, he caused great honour to be paid to them, and sent them to his son at Vladimir.

After this, he directed the hill, upon which is now built the Kremle, to be surrounded by palisades, and there laid the foundation of a town, which he named *Moskva*, from the name of the river which flowed at its side. A little farther distant, at the place where now stands the Znamenskoi Convent, he raised another town, and named it *Kitai*, after a sirname which his son, Andrei, had had from

* Tatistchef's History; and Vsevolojskii's Dictionnaire Géograph. de Russie.

his infancy. This town was peopled with inhabitants from the neighbourhood, and colonies from Vladimir. Yury afterwards went to Vladimir, where having espoused his son to Ulita, daughter of Kutchko, he carried them with him to Kief. He died there a year after his return, *i. e.* in the year 1157, and recommended the peopling of Moscow to his son. The great Duke, Andrei, conformably to the desire of his father, caused the church of the Assumption to be built at Moscow, which he endowed very richly, and in which he caused to be placed the image of the Holy Virgin, brought from Constantinople, and which was said to have been painted by St. Luke. He also sent new colonies to Moscow. This prince was afterwards murdered by his wife, and brothers-in-law, the *Kutchkos*, who were punished in their turn by Vsevolode, brother of the Great Duke.

Concluding, that the Great Duke, *George Vladimirovitch Dolgorukii*, the son of *Vladimir Vsevolodovitch Monomach*, was the founder of Moscow, in the year 1147, a period of nearly seven centuries has elapsed to the present time, an interval which will be disposed of according to the plan mentioned at the end of the introduction.

We now proceed to the history of Moscow in 1820. *

The statements of the longitude and latitude of Moscow, differ extremely. As it is difficult for the author to determine which is right, he gives a number of them, with the authorities. Moscow is situated in 55° 45′ 4″ of north latitude, and 55° 12′ 45″ of east longitude, from the meridian of Faro †: in 55° 45′ 45″ of north latitude, and 28′ 53″ longitude from the meridian of St. Petersburgh ‡: in 55° 45′ 45″ of north latitude, and 37° 31′ of longitude, from the

* Those desirous of examining the early history of Moscow, may consult the following works: Tatischef's, Scherbatef's, and Karamzim's Histories of Russia. Sumarokof's Works. Slovar. Geograph. Ros. Gosud. vol. iv. p. 337. Dictionnaire Géograph. de la Russie, par Vsevolojskii. Wichelhausen's Gemahlde von Moskwa, &c.

† Dictionnaire Géographique de Russie de Vsevolojskii, and Description of New Plan of Moscow.

‡ Mesiatsoslof, for the year 1819, p. 70.

meridian of Greenwich *: in 55° 46′ of north latitude, and 37° 33 of east longitude †: in 55° 45′ 4″ of north latitude, and 55° 12′ 4″ of east longitude.‡

The form of Moscow, bounded by the Kammer-Kollejskoi Vall, is somewhat like an irregular rhomboid, and its circumference is generally, though perhaps extravagantly, estimated at 40 versts, or above 25½ English miles.

The not unfruitful and delightful country, now the site of Moscow and its environs, watered by the rivers Moskva and Yausa, and the rivulet Neglinnaya, no doubt led to the foundation of a town, in or near the present Kremle. In his choice, the founder no less consulted good taste than utility, though he, perhaps, little dreamed that Moscow ever would attain her present enormous magnitude, would become in a few centuries one of the largest capitals in Europe, or would be celebrated as one of the most extraordinary cities of the globe. Moscow is situated upon a number of gentle elevations, vallies, and plains. Of course, its face is continually varied, especially on the north, or what is called the *city-side* of the Moskva river. This continual undulation of surface, and the wide open spaces and circles around the great divisions of the city, the very winding course of the Moskva, and the unabrupt, though tortuous course of the Yausa and Neglinnaya, with their open banks, (the houses being, for the most part, at some distance); the sometimes magnificent width of its streets; the Asiatic manner in which the greatest part of the city is built, the houses being detached from each other, surrounded by a court, and very often with a

* Coxe's Travels, vol. i. p. 396.

† Brooks's Gazetteer.

‡ Richter's Moskwa, 1799. p. 7. (*a*) Wichelhausen's Gemahld. Putyevoditel Moskvŭi, part. i. p. 3. Istor: and Top. Opis. Gorod. Moskov. Gubern. p. 13. Slovar, Geograph. Rossiisk. Gosudarst. vol. iv. p. 337; all of whom have copied from Grishof's Investigatio positionem insignium Russiæ locorum in nov. comm. Acad. Petropol. tom. viii.

(*a*) Richter has 35° 45′ 4″ of north latitude, evidently a typographical error.

garden behind; all contribute to a continual and free ventilation, and, consequently, to the purity and salubrity of the air, as well as the comfort and health of the inhabitants; besides rendering the city extremely cheerful and agreeable, by presenting almost every where, fine and varied views of the town and its delightful neighbourhood. And as the Moskva river, the Yausa, and the Neglinnaya, flow between the chief elevations of the city's ever-varying surface, they give a beautiful relief to its extended range.

These great advantages of the locality of the metropolis are, in some degree, counterbalanced by the occurrence in the flatter parts of the city, of morass and marshy ground, especially near the banks of the rivers, and the numerous ponds. It were to be wished, for the health of the inhabitants, that many of these marshes were drained, and many of these ponds filled up.

Except for its five great divisions, Moscow must be deemed, upon the whole, an irregular city; forming a singular contrast to the new capital, St. Petersburgh.

St. Petersburgh is placed in a low level humid situation; is watered by a magnificent and beautiful river, the Neva, and numerous fine canals, dividing it, as it were, into circles, and with massy quays of granite: its streets are in general straight, and in the centre of the city, as well as in many other places, the houses are quite contiguous. It exhibits some fine open paved places, charming walks on the quays of the Neva, and on the banks of the canals: many streets with flagged side-paths for foot passengers, and, numerous handsome and agreeable *boulevards*. At Petersburgh, there are many massy buildings, public and private; few monasteries, and, comparatively speaking, few churches: almost every where great exterior cleanliness and regularity displayed. No marks of antiquity, no associations to take back the thoughts or feelings to times gone by.

In St. Petersburgh, almost in every direction, we perceive regularity, and unity, and the insignia of an elegant splendid city: the triumph of art over the parsimony of nature is every where visible; and the

taste of Europe is blended with much of the convenience and magnificence of the habitations of Asia.

Moscow is erected on a fine, varied and gently elevated dry situation; has a few shallow rivers, and no canal worth naming; almost all the streets are winding and irregular, and in few of them are the buildings quite contiguous; it has few remarkable squares. Besides the Kremle and the *boulevards*, few situations where a pedestrian can enjoy himself. Flag stones for the convenience of passengers are very rare, and the streets are so dirty, that walking is rendered impossible, except in dry weather; and if even then attempted, is dangerous, from the unceasing driving of vehicles of all kinds, in summer; while in winter it is quite out of the question. Moscow every where displays her ancient white walls contrasted with fine boulevards, which will soon be increased in number and extent; innumerable massy public and private edifices, mixed with others of more humble pretensions; a crowd of churches and many striking monasteries. In Moscow, every where, we perceive variety, irregularity, and contrast; the marks of an ancient and modern city intermingled; every where nature and art appear, as it were, engaged in the attempt to excel each other, forming the finest combinations, or the greatest discordances. The same mixture of European and Asiatic taste may be seen in Moscow as at Petersburgh, but the Asiatic is here more pure, and greatly more predominant: Moscow, in a word, is an ancient, Petersburgh a modern city. The chief beauty of the latter consists in *regularity*, the beauty of the former, in *irregularity*; and, according to taste, the one or the other will be preferred. Cities, however, so different, do not admit of a proper comparison, and yet we cannot avoid a quotation on this point.

"The situation of the residence," says Storch, "at the mouth and on the islands of the Neva, is low and swampy, and the country round it a morass and forest, excepting where human industry and art, in spite of the parsimony of nature, have converted it into charming scenes." Well may he add, "How different from the

happy situation of Moscow, where ages have concurred, by domestic culture, with beautiful nature; where the blessing of the husbandman smiles before the citizen from the window of his house!" *

The views in the city, as may be supposed, from the ever-undulating surface of Moscow, and the character of its scenery, are very varied in extent, interest, and beauty. Sometimes they are confined to the capital, but oftener they embrace, at the same time, a part of the environs. Some of the most remarkable points of view are from the *Simonovskoi* monastery; the *Vshivaya Gorka* above Batashof's house; the *Krasnoi Kholm*, from near the church of Elias the prophet, on the *Vorontsova Pole*; the Merry Gardens; the gardens of Countess Orlof-Chesmenska; garden at Galitsin's hospital, from the *Pretchistenskaya* street; an elevation not far from the *Dorogomilovskoi* bridge, and near the church of the Annunciation of the Virgin Mary; the Three Hills; the *Tverskoi* Boulevard, at different places, but especially near the *Tverskiye Vorotŭi*; the *Malaya Dmitrovka* street, and the *Novo-slobodskaya* street, at the openings of the streets to the east: from a little east of Catherine's Institute, at the church of *Ioann Voina*, the *Troitskoye Podvorye;* the *Suchareva Bashnya;* the elevated situation, without the *Nikolskiye Vorotŭi*, of the *Kitai Gorod;* from many parts of the *Ilinskaya, Pokrovka, and Basmannaya*, and all by the banks of the Yausa; and every where on the banks of the Moskva river.

Moscow, strictly speaking, is watered by one river, and two rivulets, besides a number of insignificant streams, as shown in the plan of the city.

The Moskva takes its origin in the district of Mojaisk, near the boundary of the government of Smolensk, from a marsh adjoining the village, Ostatka, 150 versts from Moscow, and afterwards traverses the districts of Riasan, Zvenigórod, Moscow, Bronitsa, and Kolomna, where it falls into the Oka. The banks of this river present innumerable charming situations, and at some places are re-

* Storch's Picture of St. Petersburgh, p. 4.

markably picturesque. Before entering Moscow, in the city, and after it leaves the city, the course of the Moskva river is extremely winding and circuitous. In consequence of its really serpentine tract, a large part of the city is well supplied with water; and thus a shallow river becomes of immense importance to the city, both for the purposes of domestic economy, and for the arts. Numerous manufactories are established on its banks, in the town, and especially soon after it enters the city; a circumstance which astonishes us, in a country where the police is so attentive to the health of the inhabitants. The winding course of the river is also highly useful in the country, as it serves to irrigate tracts of meadow land, which are sometimes nearly insulated, and are pleasingly fertile. Hence the banks of the Moskva present every where populous and thriving villages.

In summer, the Moskva is greatly diminished in size, and wherever it is broad, it becomes shallow. At no part of its course, with which I am acquainted, does it exhibit such a diminutive appearance as opposite the Kremle, where one would fain see it assume a form worthy of that magnificent situation, and at the stone bridge, where it has a trifling fall. In some parts of the city, children pass the river on foot, the water scarcely reaching their middle; and in other places, sandy islands of great extent appear, after a drought, as near the *Krimskoi Brode*. Above the Krimskoi Brode, the Moskva becomes deeper; below the Sparrow-hill, as well as near the exit of the river from the city, at the Simonovskoi monastery, it is very pretty, and of considerable breadth and depth.

The banks of the Moskva still continue, in a great degree, as they came from the hands of nature. On the north side, from the stone bridge to a little beyond the Foundling hospital, a good stone quay is erected, about twenty-six or twenty-eight feet above the level of the river, over which rises a strong, handsome iron balustrade. The south side, opposite the tract mentioned, as well as in some other places, is lined with small trees, one laid over the other, and fastened

together, so as to form a high perpendicular wall, or bank, which, from its dark color, has a dark and gloomy appearance.

A stranger standing on the quay of the Kremle, or upon the *stone-bridge*, in summer or autumn, regards the paltry Moskva, and its elevated banks, with emotions of surprise; and, after puzzling himself to find the cause of their apparent incongruity, probably concludes, that the river-course is not natural, and condemns it as useless and ridiculous, cut, probably, or at all events, deepened by art. But let him take his station on the quay of the Kremle, in the spring, and he will now see the Moskva gliding majestically and impetuously along, at 26, 28, 30, or 32 feet above her summer level, and overflowing her elevated banks and quays. Indeed, in some seasons, he would run great hazard of being swept from his position, by the rolling flood.

In the great flood of the year 1808, the arches near the abutments of the *Stone*-bridge, were covered; and light was visible only through the centre arch. Although carriages could cross the bridge, yet on the south side, near the *communicating canal*, the water entered by the doors into the carriage. The quay of the Kremle was inundated; the impetuosity of the river, bearing immense masses of ice, levelled the iron balustrade on the pavement, for the space of fifty or sixty yards; and, indeed, the Moskva then washed the walls of the ancient citadel.

When the *Stone-bridge*, or *Vsesviatskoi Most*, was built, between the years 1687 and 1694, the *communicating canal* was also cut, in case the overwhelming force of the river in the spring should injure, or bear away, that enormously strong bridge from its position. Though a great body of water and masses of ice pass by this canal, the banks of the Moskva, as well as its own, are often overflowed by the rising of the spring-flood; indeed, the paltry Moskva now seems like a small sea, some square miles of ground being inundated in the city. The extensive plain on the north side of the river, below the Sparrow-hill, is overflowed; a great part of the *Devitcheĭ Pole*, and the *Devitcheĭ Nunnery*, as well as numerous buildings adjoining, and on

the banks of the river, are insulated; so that boats are employed to maintain communication with them. The part of the city between the river and the *communicating canal*, and the south side of this canal, are almost all covered with water. The *Balóte*, which all the year round, except a few days in the spring, is crowded with thousands of people, telegas, or sledges, loaded with provisions, as well as its neighbourhood, is now invisible, and like a small lake; and is covered by the boats of the *corn-merchants*, plying backwards and forwards to their shops and magazines, which, being built for their situation, receive no damage, though their foundation be under water; the provisions, being lodged high up, remain uninjured.

From the experience of the last century, *i. e.* from 1718 to 1818, the ice of the Neva, at St. Petersburg, has never broken up sooner than the 22d March (in 1723), and never later than the 30th April (in 1810). During the same period, the earliest time of its freezing was the 16th October (in 1805), and the latest the 12th of December (in 1772). I am not aware that any regular statement of the freezing and breaking up of the ice of the Moskva has been kept. For this reason we have made the above statement regarding the Neva, because from it we can form a good idea of the time of the congelation and of the thawing of the Moskva. For, in a general way, it may be stated that the Moskva breaks up from eight to twelve days before the Neva, and that there is little difference between their time of freezing. In general, the Moskva is frozen about the end of November, and opens about the end of March or beginning of April.

The congelation of the Moskva, like that of the Neva, is announced by the appearance of small flakes of ice driving about on the surface of the river for several days, which gradually becoming more numerous, and increasing in size, are at last arrested, and freeze together when attacked by a smart frost. Frequently it happens that the ice is again broken up, and the same revolution takes place, even two or three times. When once the ice is fixed, or when the *permanent* ice appears, foot-paths and carriage-roads are

marked out upon it by branches of fir, which are stuck upright along their sides, like rows of trees. By this means there is every where a free communication between both sides of the city during winter, which renders the want of bridges to be more sensibly felt in summer. These *ice-roads*, by the number of vehicles that pass over them, and by the continual consolidation of the snow, as it falls, acquire such a degree of density and hardness, that they may be traversed without danger, even when the surrounding ice is full of apertures. On a moonlight night, in the spring of 1818, I passed from the Stone-bridge to the house of Countess Orlof-Chesmenska, opposite the *Donskoi Monastery*, in my sledge, while the horses were nearly up to the knees in water, an experiment I should not like again to repeat; but having once got fairly upon the road, there seemed more danger in attempting to turn back than to go forward. Having felt a cold perspiration over my body, the river being deep here, I was very happy when I saw the horses on *terra firma*. The peasants take advantage of the ice-roads on the river, which is often covered by hundreds of sledges in succession, loaded with provisions and fire-wood, &c.

In the spring, when the sun displays the influence of his beams, the snow-water accumulates on the ice, and often overflows it to some depth. So long as this water remains, there is little or no danger; but when it disappears, it is a sure indication of the porosity of the ice, the surface of which now becomes grey and dullish; and the breaking up is generally at hand. The blackish appearance of the ice, and its irregular surface, perforated by numerous apertures, indicate a speedy disunion, which, however, sometimes does not take place till after the centre sinks considerably below the margins. The ice generally holds longest near the Stone-bridge, no doubt from the support received from it; so that it is common to see the river flowing both above and below this bridge, while on both sides, for a short distance, the ice remains fixed for a day or two, or even longer, according to the weather.

The general thickness of the ice of the Moskva, during the period

of complete congelation, is from twenty inches to two feet, and two feet and a half.

In January, but especially in February and the beginning of March, numerous bodies of merry ice-cutters, and bawling *Isvostchiks*, driving their sledges, which are loaded with shining crystalline masses of ice, render the Moskva a cheerful and pleasing scene.

A field of ice is fixed upon by a party in a proper situation, as regulated by the police, which is inclosed by a wooden railing, supported by a rampart formed of the snow which is cleared away from the spot destined to be cut up. The ice is then, by much labour and perseverance, cut into great square and oblong blocks, by means of long heavy iron pikes, which are elevated and then forced into the ice, partly by their weight, partly by strength, again and again, till the whole thickness is penetrated. The semi-transparent masses are then hauled from their position by iron hooks, and laid aside till the time fixed for their removal. To a person unacquainted with this kind of sight, the idea of a quarry, even when these masses are resplendent and melting in the sun, can scarcely be driven from his imagination. When the ice has been thus cut, early in the spring a second or third harvest is collected from the same field. These blocks are then transported to the ice-cellars, and being regularly placed, the interstices are filled up by small pieces of ice and snow.

So great is the demand for ice, and so eager are the inhabitants to avoid length of carriage, that sometimes at a short distance above the *Stone-bridge* scarcely a margin is left on the road-sides; so that were your horses to take fright and run off, you might be placed in danger, as the slender wooden enclosures offer but a feeble resistance, and the snowy rampart has become nearly invisible by the strength of the sun's rays. In few places, however, would there be danger of being drowned, at least from depth of water.

From what has been already said, the reader may comprehend the appearance of the Moskva in the country, and may imagine he sees not only the banks of the river to a great extent, but many *peninsulas* completely inundated, or nearly insulated.

This flood of the Moskva, in the spring, is productive of incalculable advantages to the proprietors of, and the peasants attached to the estates on the banks of the river, as well as to the inhabitants of the metropolis. In a rigorous climate, where there is but a short summer, immediately on the breaking up of the ice, here reckoned the harbinger of spring, or rather of summer, the land is overflown; and being thus irrigated, brings forth abundant pasture and hay crops, almost spontaneously; and, aided by an almost vertical sun, in a very short period. On many of the inundated meadows, the crops of grass and hay, produced without the toil of the labourer, year after year, are enormous: indeed, in some places the natural grasses grow so thick together, that it seems as if there were difficulty for the blades to find room to shoot. Were all advantage taken of those meadows, and of this irrigation, the profit would be enormous.*

The Moskva, small and shallow in summer, becomes, as has been said, a formidable, majestic, and impetuous river in spring, and excites the attention of every individual. At the breaking up of the ice, and for some days afterwards, crowds of spectators are seen on the quay of the Kremle, on the Stone-bridge, in the Kremle, and indeed wherever the river is visible, gazing at the mighty flood, and amused at the play of the masses of ice borne along by the potent stream; and many make a trip to the Sparrow-hill to have a full view of the grandeur of the Moskva at this period.

The breaking up of the ice of the rivers is a gay season in Russia, and betokens the complete resuscitation of *Mother-earth*, who had long been buried in her white shroud.

At St. Petersburgh the breaking up of the ice of the Neva is a period of universal gratulation: at Moskow, the disenthralment of the Moskva river may be called the season of enthusiasm, in which the nobility, the clergy, the merchants, and the peasantry equally share. I was more astonished in seeing the Moskva than the Neva in spring: at this period there is little or no flood in the Neva unless

* Vide Description of *Ostrof*, in a subsequent part of the volume.

the wind blow up the gulph of Finland; did it undergo the same swells as the Moskva, St. Petersburgh would sink to rise no more.

The great flood of the Moskva is produced by the general melting of the snow and of the ice, and of course by the overflow from the same causes of the many small tributary streams which it receives in its course.

The height of the flood varies considerably in different years. Before the invasion of Moskva by the French, in 1812, it was in contemplation to throw a cast-iron bridge across the Moskva river, in place of the *Moskvaretskoi* wooden bridge. With this intention, an engineer made the following statements:

	Feet.
Ordinary depth of the river in summer, in the deepest parts - - - -	7
Ordinary height of the spring-flood - -	27
Height of the spring-flood in 1808 - -	32
Height of the south bank - - -	23
Height of the north bank - - -	27
Breadth of the river at the *Moskvaretskoi* bridge -	342

The project has not yet been effected, but it is anticipated that the continuance of peace will speedily lead to its execution.

In summer the Moskva is navigable below the Kremle, for long broad flat-bottomed barks, which are dragged against the stream by horses. Sometimes two drivers, and eight, ten, twelve, fifteen, or more horses are employed for one bark: one of the drivers is a man, the other a boy or a girl. The horses are sometimes all on one side of the river; sometimes the one half are on one side, the remainder on the other side, and frequently all of them hold that course in the river itself.

In summer the Moskva is navigable above the Stone-bridge for rafts, which are floated down the river; they serve for building, and often bear a quantity of fire-wood. In the middle of summer, or in the autumn, after long drought, it is amusing to observe the peasants conducting their long and winding rafts down the frequently narrow

and shallow channels by which they alone can pass. Many a time they are run a-ground, and the progress they make is very slow, especially above the *Krimskoi Brode*, and between it and the Stone-bridge.

The country through which the Moskva flows to the metropolis, is filled with fine woods, and a few considerable forests. In the spring, as soon as the melted snow completely exposes the earth, and the flood of the river is sufficiently diminished to admit of *navigation*, the peasants are all at work on the banks of the Moskva, and many a raft departs from the place of its creation. Indeed, the whole course of the river is covered with them, especially above Moscow. From the entry into the city to its exit, the Moskva river is scarcely visible, except near the banks: hence the beauty of its appearance is diminished; yet the beholder is in some degree compensated by the curious scene now presented to his notice.

Every raft is furnished with one or two small low straw-covered huts, for the raftsmen's place of repose; and at meal-times, on every raft a fire is kindled. A stranger, who at this season makes a visit to the upper part of the river toward the evening, cannot but be struck with the novelty of the scene. Fires blazing on the whole track of the river; over each of them the family-pot suspended by means of three sticks joined together at the upper, and separated at the under ends; groups of peasants assembled about these fires, or seated round their social board on the raft, in the rudest garb of savage life, pouring forth their rude untutored song, in jovial chorus, or joining their voices to the sound of the pastoral pipe, the *rojók*, or the primæval flute, the *dudka*, — attracted and exhilarated by the loud and merry sounds on the banks of the river, engaged in varied amusements, among which the busy dance is most prominent.

In the spring, barks depart from the shores of the Oka and the Volga; and as soon as the flood has subsided, and the force of the current abated, they ascend the Moskva river, and arrive at what may be called the harbour of Moskva, *i. e.* the part of the river between the *Moskvaretskoi* bridge and the *Krasnoi-Kholmskoi* bridge, and even considerably beyond the latter.

In these barks merchandize of all kinds are transported from Astrachan, Simbirsk, Saratof, Kazan, &c. as well as from the provinces near the capital.

The winding course of the Moskva river contributes greatly to the beauty of Moskva, not merely as a river, but because its banks rise and fall romantically in its course: — thus the south bank, high and picturesque at the Sparrow-hill, gradually falls as you approach the Kremle, opposite to which it is low and flat; the north bank, quite a plain, opposite the Sparrow-hill, soon rises gently, and is continued elevated to the Stone-bridge; then, after experiencing a slight fall only to rise higher, forms the magnificent Kremle. From the Kremle to the exit of the Moskva from town, and afterwards, the north bank is picturesque and romantic, and in its course forms the *Vshivaya Gorka*, while the south bank is generally quite level.

The great flow of the Moskva in spring causes a large quantity of ground on each side to be left unoccupied by edifices, which not only adds greatly to the beauty of the city, but permits a great extent of landscape.

The Moskva is not well supplied with fish. — Those found in it, and in the Yauza, are the following:

LINNÆAN NAME.	RUSSIAN NAME.	ENGLISH NAME.
Esox Lucius.	Schúka.	The Pike.
Lucio perca.	Sudák.	Pike-trout, or Perch-pike.
Gadus lota.	Nalím.	The Burbot.
Muraena anguilla.	U'gor.	The Eel.
Cottus quadricornis.	Padkámenskik.	The Four-horned Bullhead.
Cyprinus Gabio.	Pískar.	The Gudgeon.
Perca fluviatilis.	O'kun.	The Perch.
Perca cernua.	Jersh.	The Ruffe.
Cyprinus carassius.	Karáss.	The Crucian Carp.
——— Rutilus.	Yias, or Plotva.	The Roach.
——— Tinca.	Lin.	The Tench.
——— Orfus.	Golovle.	The Orf.
Silurus glanis.	Sóm.	The Salmon.
Acipenser Ruthenus.	Stérliad.	The Sterlet.

The sterlet, or rather *sterliad*, is seldom seen in Moscow, and seems to abandon its usual haunts when it enters the Moskva river.

The fish of the Moskva is not esteemed of the best quality; it has been conjectured that this may be produced by the calcareous water of this river, which is said to have a farther disadvantage, in producing *calculi* in the bladder to those who drink it. This disease, whatever be its cause, is very common at Moscow and its environs; the inhabitants, therefore, generally employ well or spring water for the preparation of food, and for drinking, while they use the river water for other purposes of domestic economy. During the spring-flood, the water is very impure, and ought not to be used internally.

2. The Yauza takes its rise at the village *Tainskoye*, twelve versts from Moskva, and enters the city on the north, half-way between the *Sokolnitchya Zastava* and the *Preobrajenskaya Zastava*, and after a gently winding course falls into the Moskva, on the east side of the Foundling Hospital. In summer, the Yauza is a small river, or rivulet; indeed, sometimes after long drought, its channel is almost dry; its high banks then excite surprise. In spring it swells enormously, and like the Moskva overflows its shores, and inundates their environs. Its water is reckoned to be of an inferior quality.

3. The *Neglina*, or *Neglinnaya*, is a contemptible stream.

On my arrival at Moskva, having read in *Coxe's Travels* that the "Kremlin stands near the conflux of the *Moskva and Neglina, which wash two of its sides* *," I conceived rather a magnificent idea of both rivers. Of the Moskva we have already spoken. Near the Kremle, the Neglinnaya was invisible, but on inquiry, I found that it was so paltry, not even worth the name of rivulet, that the government had ordered it to be covered over by an arch, the ground on both sides to be levelled, and thus, if not the channel, at least the idea of even a rivulet is now obliterated.

Had Coxe taken his description in spring, we might in some degree have excused him; but I believe he was at Moscow in Au-

* Vol. i. p. 393.

gust, and surely did not write the above from observation, or even in Moscow, but in his cabinet in England, or else he copied it from Levesque. *

At the time of Coxe's visit to the metropolis, far from washing the walls of the Kremle, the Moskva river must have been near one hundred feet from, and above thirty feet below the level of their foundation; and the Neglinnaya must have been a shallow stream, also distant from and far below these walls.

The Russians almost always call this stream a *retchka*, or rivulet, or use the diminutive appellation *Neglinka*, or *Neglinnaya*.

Wichelhausen has given a faithful representation of this rivulet. He says, when speaking of the Neglinnaya, "Noch ein kleiner fluss oder velmehr ein grosser bach †:" and Richter said before him, of the rivers of Moskva, "Zwey fluisse die Moskwa und die Jausa, nebst dem bache Neglinnaja." ‡

A number of streams also flow through the city, and chiefly deserve notice because they either issue from, or form numerous ponds in their course. These are, 1. The *Sinitchka*, which falls into the Yauza, between the suburb of Le Fort and the *Vedenskiya Gori*, or hills. 2. The *Chetcherka*, which has its source in the *Krasnŭi Prud*, and runs through the *Basmannaya*, the *Rogojskaya*, and the *Pokrovskaya* quarters, falling afterwards into the Yauza. 3. The *Rebenka*, which traverses the *Sokolnitchye* Pole. 4. The *Presna*, which begins at the *Presninskiya Prudi*, and soon penetrates the earthen rampart, and quits the city; to which may be added the *Mitistch*, or stone canal, described hereafter, and some other streamlets designated in the plan.

The Water Communicating Canal was cut at the time the *Vsesviatskoi* Most, or *Stone-bridge* was built. By regarding the plan, it will be seen, that it forms a communication between two arms of a

* Histoire de Russie.

† Gemahlde von Moskwa, p. 67.

‡ Glizze von Moskwa, p. 2.

curvature of the Moskva. It was feared, that the pressure of the great body of water during the spring-flood of that river might injure or carry away the Stone bridge, and this communication was established so as to permit a great quantity of water to pass by it, instead of passing through the arches of the bridge. This purpose it effectually answers; and provides, at the same time, a supply of water, though not pure, for its neighbourhood.

The number of ponds and small lakes, natural and artificial, is very great in Moscow. There would appear to be no less than 253 by Table III.,—an almost incredible amount. Some of them occur in gardens, and in flat parts of the city, surrounded by marshy ground, and some even in elevated situations. Many of them are marked in the plan of the city, to which we refer.

Advantage has been taken of a few of these ponds, along the banks of which fine promenades have been formed, as at the *Krasniye Prudi*, or Beautiful Ponds; the *Chistiye Prudi*, or Clean Ponds; and the *Presneskiye Prudi*. The latter are by far the most magnificent. Along the banks of these are fine gardens laid out with much taste, with broad gravel walks, and adorned by parterres, summer-houses, grottos, statues, bridges, &c. The whole is inclosed by a fine balustrade, and entered by handsome gates. These gardens are quite a promenade for the *beau-monde*, when the weather is fine, but especially on Sundays. They are supported at the expence of the crown. The walks at the other ponds are also fashionable resorts.

In the year 1799, according to Richter, there were in Moscow,

Principal streets	-	-	-	53
Cross streets	-	-	-	482
			Total	535 *

In the year 1803, according to Wichelhausen, Moscow had 64 principal streets, and 521 cross streets: viz.

* Glizze von Moskwa, p. 4.

In the *Kitai-Górod* — 4 principal streets, and 12 cross streets.
In the *Beloi-Górod* — 13 principal streets, and 86 cross streets.
In the *Zemlianoi Górod* — 19 principal streets, and 198 cross streets.
In the *Slobodi*, or suburbs — 28 principal streets, and 225 cross streets. *

According to Table III., in 1817, the number of principal streets in Moscow is - - - - - 164
The number of *Pereulki*, or cross streets and small streets, is 539
Total 703

I imagine, however, that a number of these streets are only projects for the future improvement of the city.

There are few straight streets in Moscow. The *Nikolskaya*, the *Ilinskaya*, the *Tverskaya*, the *Pokrovka*, the *Novaya Basmannaya*, and the *Medchanskaya*, are among the longest and the straightest. Of course, there must be an immense number of winding streets, and lanes. The streets of Moscow are generally wide, some of them enormously wide; and even some of the lanes, or cross streets, called *Pereulki* in Russian, might, in any other capital, pass for good streets; as for instance, the *Levontevskoi Pereulok*..

The *Plostchads*, or squares, places, and markets, are, according to Table III., twenty-five in number. There are few fine squares in Moscow, but a great number of irregular, and, in general, not very elegant plostchads, and public places, or markets.

A few exceptions, however, exist. Between the edifices of the Kremle, are formed a number of plostchads. It cannot be said that there is a single regular street in this division of the city; for the ground not occupied by government buildings, monasteries, and churches, is, in truth, all *street*, or all *plostchad*. Between the Arsenal, the Treasury, or Museum, and the Senate-house, is a kind of triangular place, called the *Imperatorskaya Plostchad*; and between the *Spáskiye Vorotŭi*, or Gates of our Saviour; the New

* Gemahlde von Moskwa, p. 43.

Palace, the Palace of the Metropolitan, now of the Grand Duke, Nikolăi Pavlovitch, and the brow of the hill is a large irregularly shaped paved square, called the *Ivanovskaya Plostchad*, and sometimes the *Parádnaya Plostchad*, or Parade Square; the name of which indicates its occasional use, for the exercise, review, or parade of the troops. At the west end of the palace, is another open court, or *plostchad*, which might be called *Dvortsovaya Plostchad*, as here, in general, the nobles pass with their equipages to the *Dvore*, or Court.

But although Moskva has few remarkable squares, it can boast of one at least, not exceeded, if equalled, in size, in singularity, in beauty, and in grandeur, by many in Europe; this is the *Krasnaya Plostchad*, or Beautiful Square, hereafter particularly described.

According to Table III., there are in Moscow no less than 597,754 square *sajins*, or 4,184,278 square feet of pavement.

The pavement of Moscow is generally not good. In a few places, however, it is tolerable, but in many very bad. Many streets are unpaved, or paved only on one side. To pave well all the extensive wide streets and lanes of Moscow, would be an Herculean undertaking, even supposing the materials were on the spot.

In my opinion, therefore, when we take a rational view of circumstances, it is surprising the Moscow pavement should be maintained even in the state in which it is at present. If we consider the enormous extent of *street* in Moscow; the small population in proportion to the size of the town; the nature of the materials, stones collected from rivers, and taken from the earth, of all sorts, sizes, figures, and qualities, which nature furnishes here for the work; and, above all, the character of the climate, and the expansive power of cold, which does incalculable mischief, its imperfections will be easily accounted for. A street is paved and covered over with sand in the autumn, when you ride smoothly and delightfully along in your carriage, or over the snow, in winter, in your sledge. Spring comes, and the universal thick ice which covers all the

surface, as upon a river, is broken up, or dissolves away gradually. When the street is released from its winter covering, many of its stones are found altogether displaced, and thousands loosened by the expansion of water in freezing, either at the setting in, or the passing away of winter.

The mode of paving depends upon the materials. The sides of the streets are bounded by rows of very large stones; similar rows pass through their middle. The spaces between these rows are divided into square compartments, by cross rows of the smaller stones; each of these compartments is again divided by two rows, in the form of a cross, into less compartments, which are filled up by the smallest stones. The whole are driven in by a heavy block of wood with handles, which is elevated, sometimes by one, two, or three men, and then let fall; a quantity of bricks broken into small pieces, gravel, and lastly, sand, are thrown over the pavement, to fill up the interstices, and cover the defects. With such materials, it is impossible to make a good and permanent causeway.

A foreigner is quite amused in witnessing the crowds of workmen employed as paviors and assistants, and the lazy positions which they assume. Who that has noticed the activity of a pavior in Britain, could bear to see him squatted on the ground and working like a boy, as is the case here; resting as many minutes as he works, to *otdochnut*, or draw breath?

The number of lamps in the city, according to Table III., amounts to 4341: this is but a small number in proportion to the numerous streets, or the immense extent of Moscow. However, some of the principal streets are pretty well lighted, others are badly so; and some parts of the city are scarcely lighted at all.

It will be remarked, that according to the same table, Moscow must have been better lighted before its destruction in the year 1812.*

* Schekatof states the number of lamps in 1805, at 6569, which may have increased to 7292 in 1812. He also says, that the lighting the town then cost 33,000 roubles annually.

The number of lamps, or rather gas-lights, in London, I have seen somewhere stated at 50,000, while Moscow cannot boast of 5,000 lamps.

In Moscow there is a number of fields, or parks, called *Pole* in the singular, or *Poli* in the plural. These *Poles* are extensive uninclosed grass fields, or parks, and are used for promenades, for holding festivals, and for exercising the troops. The *Devitchĕi Póle*, near the nunnery of the same name, and the *Sokolnitchii Póle*, as may be seen by the plan, are the most distinguished.

Besides the parks, or *poles*, that have received names, there are in Moscow, espécially in the suburbs, many extensive fields or plains, and uninclosed spaces of a more or less regular surface.

In some of the old plans of Moscow, the number of bridges mentioned astonished me; Schekatof says, that Moscow had 46 bridges* in the year 1805, but according to Table III., there were in 1817 no less than 106! I have never been able to discover them; no little ingenuity and industry would be required for that purpose. The reader, unacquainted with Moscow, will be justly astonished when told, after the above statement, that there is only one bridge, distinguished by the name of *Stone Bridge*, or *Kamennoi Móst*, because it is the only one of such materials across the river Moskva, that deserves particular attention. There is a good stone bridge across the Yauza, near the court gardens, called *Dvortsovoi Most*; another across the same rivulet, near the Foundling Hospital, called the *Yauskoi Most*; a third across the Neglinnaya, called the *Troitskaya*, and a fourth over the *water-communicating-canal* at the north-east end of the Polianka, besides some others. To make up the number of bridges specified, the most trifling arch or arches of stone or wood, across ditches or dry fosses must be included. The bridges admit of a division: 1. those of the Moskva; 2. of the Yausa; 3. of the Neglinnaya; and 4. of the canal.

The *Kamennoi Most*, the *Vsesviatskoi Most*, or Stone Bridge, was

* Geographical Dict. of the Russian Empire, vol. iv. p. 383.

founded in the year 1687, and five years were employed in its erection. It is situated at the *Vsesviatskiye Verotŭi*, or Gates, to which this appellation was given by an ukaz of the Tsar Alexei Michailovitch, in the year 1658. Up to that period the name was *Tresviatskiye Vorotui*, but it was thenceforward called the *Vsesviatskoi Most*, or Bridge of the Gates. It is a remarkably strong bridge of seven arches, and of great breadth, with a very broad foot-path on each side, which is provided with double parapets; between these pedestrians are protected from danger from the passing equipages. The pillars of this bridge, between the arches, are remarkably strong, and project greatly beyond the surface of the wall or parapets, so as better to resist the all-sweeping force of the river, and the enormous masses of ice in the spring. Upon the whole, the *Stone Bridge*, though plain, and from its enormous strength somewhat heavy, is yet handsome, and adds much to the beauty of Moscow.* By the untravelled natives of the capital it is looked upon as a stupendous effort of human genius, and by the peasantry is deemed one of the wonders of the world; ideas most natural, since it is, I believe, the finest bridge in the empire; it had formerly, I am informed, towers at each end.

I have often contemplated, in imagination, the appearance of Moscow without this bridge. Perhaps the Kremle might still appear more elevated without any great object near it; but it forms a fine supporter of the Kremle on the south-west, which wants, in truth, a similar relief on the south-east.

Every object has its place, and bridges across rivers in towns are a part of natural town-scenery. To me it appears that large rivers without fine bridges in cities, are as unnatural as it would be to see them thick set together amidst rural scenery.

Superb as is the city of St. Petersburgh, provided with pontoon-bridges across the Neva, I long felt a something wanting;—a vacuity while regarding her finest quarters, and I now believe that deficiency

* Vide Plate VIII.

is fine bridges. What a magnificent appearance, were it practicable, would such a bridge as that of Waterloo have on the Neva: and three or four such bridges would produce an effect of extraordinary beauty.

The *Moskvaretskoi Most*, or Bridge, claims the attention of the stranger, who is justly surprised that a stone bridge, long ere now, has not been erected in its place.

It is a wooden bridge, is quite flat, and is supported by an immense number of piles of wood.* It is removed every year in the spring, at the breaking up of the ice, and is again reconstructed. This proves a great inconvenience at this period, there being then no communication between the two sides of the city, but by the Stone bridge, and by boats.

It is amusing to see the piles of wood forced into their places by means of an immense pulley, and a great weight raised to a height, by a crowd,—a host of *workmen-soldiers*, who let it fall suddenly down. An elegant bridge here would be a great ornament, and of immense utility to the city.

The expence of taking down and reconstructing this bridge annually, is paid by the Town-council, as also those of the *Krimskoi Brode.*

The *Dorogomilovskoi* Bridge is now similar to the *Moskvoretskoi*, though, till lately, it was a *living bridge*; and is by no means, though ordinary, to be called contemptible.

The *Krimskoi Brode*, and the *Krasnoi Kholmskoi Most*, besides some others in Moscow, are what are called *living bridges.* They are so denominated, because, being formed of planks, supported on whole trees laid across each other, which swim in the river, they yield under, and spring after the equipages; and being fixed to upright posts, in such a way as to admit of motion, they also rise and fall with the elevation or fall of the river. Such bridges are very common in Russia, and being of simple construction, are easily

* Vide Plate IX.

erected by the peasants. They are generally provided with parapets, which, however, are often very flimsy, or out of repair. In their centre, most of them have a part that admits of being removed, for the passage of barks. The living bridges in Moscow are removed in the spring, and it is two or three weeks before they are again established. The *Krimskoi Brode*, was established on the 30th April, in the year 1819, and the river had become free on the second of the same month. In consequence of heavy rains, the stream swelled enormously, and the bridge was carried away by the force of the current, and part of it altogether lost. It is said, that the contractor receives 9000 roubles a year from the town-council, for keeping this bridge in repair.

A living bridge is called a *Zivoi Most*, in Russ. The *Krimskoi Brode* received its name from the following circumstance:—When the Tartars at the *Kremle* had possession of Moscow, they were accustomed to pass the Moskva river by fording it at the place where we now find a living bridge. *Brode*, in Russ, signifies a *ford*, and after the departure of the Krim-Tartars, the place where they forded the river was called after them *Krimskoi Brode*. Afterwards, though a bridge was established, the ancient name was retained, and it is in daily use at present. Talk of the *Krimskoi Most*, and few comprehend your meaning.

There are a number of small wooden bridges, some of them living bridges, and two stone bridges across the Yausa. One of the stone bridges east of the Foundling Hospital, with stone and iron balustrades, and handsome stone lamp-posts, or pyramids, is called the *Yauskoi Most*, the other is denominated the *Dvortsovoi Most*, and conducts to the Summer Gardens. It is rather an elegant bridge, and of considerable size. Other two small stone bridges draw no particular notice.

Across the Neglinnaya, are a number of small stone bridges, as the *Borovitskoi Most*, and the *Troitskoi Most* near the corresponding gates of the Kremle, and the *Kuznetskoi Most*, or Blacksmith's Bridge.

These bridges still remain, though the rivulet be concealed which they cross.

Across the Communicating Canal, in a line with the Polianka, passes a small three-arched stone bridge, called the *Kozmodemianskoi Most;* besides a small wooden bridge a good deal further to the east.

In more ancient days, there were a number of bridges across the ditches which surrounded the walls of the Kremle, and the Kitai Górod. These ditches being nearly all filled up, the bridges are scarcely noticed; little more than their parapets being visible, and indeed some of them are wholly destroyed.

Moscow is built upon a soil which consists chiefly of sand and clay; or, to speak technically, of *silicea* and *alumina.* This is every where to be seen, by turning up the surface of an uncultivated piece of land. In gardens and tilled ground, of course, the soil will be found to have been altered according to the measures employed for that purpose.

The environs of Moscow are beautiful, but the soil is every where arid and argillaceous. Near the Sparrow-hill, I have seen the inhabitants digging earth to form bricks, from the same fields on which a crop of corn had recently been cut down. Considering the nature and aridity of the soil, the implements of husbandry employed to till the ground, and the generally small quantity of manure used, we are astonished to see the comparatively abundant crops produced. There is a great deal of almost pure sand in and near this capital, especially in the elevated grounds; but adjoining to the course of the Moskva river, from causes already mentioned, the soil is often a black rich mould, and produces abundant crops.

From the character of the soil, it is not difficult to explain the cause, that Moscow, in dry weather, during summer and autumn, is often enveloped in clouds of dust; a most annoying visitant, which drives thousands to the country for refuge. Immediately after rain, of course, the air is very pure; and were the roads in the neighbourhood of Moscow, and the streets in the city, left untouched, there would

be little dust. But the streets first dry, and then, by innumerable carriages passing along them, the earth is, as it were, comminuted to an impalpable powder. The argillaceous part of this dust, being very light, is easily put in motion by the horses' feet and the wheels of the carriages, even when there is no wind, and remains for some time suspended in the air; but, should there happen to be a gentle wind from any quarter, immense clouds are every where formed. Sometimes the Kremle is obscurely visible, through a thick mist, or is even quite concealed. Sometimes, even Moscow itself is thus buried in volumes of dust. The air we inhale, charged with invisible and impalpable powder, produces disagreeable effects, and is very unhealthy.

This comminuted dust, of course, passes into the houses through chinks, and even by the minutest apertures; so that, during the oppressive summer months, many are forced to shut their windows, as a sort of protection against it.

So remarkable is this dusty obscurity of the atmosphere, that in the country, while standing upon an eminence, as on the *Sparrow-hill*, the roads may be discovered at a great distance, by the clouds, or trains of dust, which follow every passing equipage.

Moscow is abundantly supplied with all kinds of provisions, which either necessity or luxury demands; and which are conveyed to town, in winter, by sledges, from the neighbouring governments of Tula, Kaluga, Riasan, Voroneje and Kursk; as well as by barks from the more distant ones; and from the nearer provinces by telegas, or small carts, in summer. In the latter season, immense quantities of all kinds of corn, especially of wheat, are transmitted by water from the government of Orel.

The quantity of wheat, flour, oats, barley, krupa, corn, &c. &c., brought to town, is noticed in Table III. The term "krupa," demands some explanation.

Krupa is a term of extensive signification. The word "grits" is an approach to its translation; the chief kinds of it are, —

Yatchmennaya Krupa - Wheat-grits.

Perlonaya Krupa, or Yita - Barley.
Rjennaya Krupa - Rye-grits.
Pshennaya Krupa - Wheat-grits.
Greshnaya Krupa - Buck-wheat grits.
Manna Krupa - Fine and small white grits, or almost powdered, prepared from wheat.
Smolenskaya Krupa - Similar to the last, only of a yellow shade, and prepared from buck-wheat.

Rice is called, in Russian, either *Ris*, or Soroshenskaya Krupa.

Plenty of cattle, particularly oxen and sheep, are driven from Little Russia; and a profusion of poultry and game is brought from the government of Moscow, as well as from that of Tula and of Riasan. The Riabtchiki of Archangel, are famous at Moscow.

Abundance of fish are also brought to Moscow in winter, from the banks of the Ural, particularly the larger kinds; and from Belo Ozero; as —

LATIN.	RUSS.	ENGLISH.
Accipenser Huso.	Beluga.	Great Sturgeon.
——— Sturio.	Osetre.	Sturgeon.
——— Ruthenus.	Sterliad.	Sterlet.
——— Stellatus.	Sevryuga.	Sevring?
Salmo lavaretus.	Siga.	Ssig?

The supply of animal food may appear small, from Table III., when we consider how much is daily used in the houses of the nobles, merchants, and people of secondary rank, besides what is consumed by the peasantry. This is partly explained by the weekly fast days, and the great annual fasts of the Russo-Greek church, which are

kept more or less strictly; and by other causes immediately to be mentioned.

For the sake of curiosity, we mention, that the number of bullocks annually consumed in London, is estimated at 110,000; of sheep, 770,000; lambs, 250,000; calves, 250,000; hogs and pigs, 22,000; besides animals of other kinds. But to form a correct idea of the immense consumption of animal food in London, the size and fine condition of the animals slaughtered ought to be taken into account, as well as the number slaughtered. * From this statement it results, that 110,000 bullocks, and 1,510,000 smaller animals, or a total of no less than 1,620,000 animals, are consumed annually in the British metropolis.

Admitting that Moscow contained the fourth part of the population of London, and that it consumed the fourth part of the animal food, it would amount to 27,500 bullocks, and 337,500 smaller animals, or a total of 405,100 animals: whereas, we find the total number driven into Moscow to be 33,918 bullocks, and 28,435 smaller animals, or a total of 62,353 animals.

To this number, however, must be added the immense supply, amounting to many thousands of frozen carcases of sheep, pigs, and calves, which are transported in sledges, during winter, every week, to all the markets, and disposed of wholesale and retail. Even many whole frozen carcases of bullocks are brought into town in this season, besides the supplies the nobles daily receive from their estates; and the enormous consumption of fresh and frozen poultry, game, and fish, noticed more particularly in the description of the markets, lessens the demand for other kinds of animal food.

Indeed, the supply of vegetable and animal food is excellent at Moscow; and there is reason to believe, that the inhabitants of no capital in Europe partake more abundantly of the good things of this life than the Moscovites.

Besides the great *general provision market*, the *Ochotnoi Riad*,

* Picture of London, 1819, p. 73.

hereafter described, every quarter of Moscow is provided with at least one market called a *Rinok*, and some quarters have two markets. These markets are round, square, or irregularly shaped places, for the most part with a stand in the centre for numerous *drojkies* in summer, or sledges in winter, which may be hired; and with a watch-house, or *Butka*, adjoining, for the patroles, who are called in the singular *Butushnik*, and in the plural *Butushniki*. At these markets or *rinoks*, we find grocery-shops; butcher-shops, in which are also sold fowls and vegetables; flour and corn shops; tin-shops; ironmongery-shops; rope-shops; wooden dish and tub shops; coarse pottery-ware shops, in some of which red-painted and plain coffins are generally exposed; besides *cabaks*, and *khartcheoni*; — all crowded together. In these markets, a fire or a stove is never seen.

Besides the regular markets, there are a few grocery-shops and small-ware shops scattered throughout the city, some of which are warmed.

Many of these market-places being unpaved, in wet weather are in a most filthy condition. To them, on fixed days, the peasants bring all kinds of vegetables and common fruits; such as apples, pears, gooseberries, currants, sour cabbage, and immense quantities of the kinds of mushrooms hereafter mentioned *, besides fire-wood, hay, &c.

Moscow, in general, is well supplied with water, by the Moskva, the Yauza, and the Neglinnaya; some small rivulets; the Truba, or canal; the Mitistch, immediately to be described; the Communicating Canal; numerous ponds and small lakes; and by a great number of wells. There were no less than 3513 of these, according to Schekatof, in the year 1805; and according to Table III., they amounted to 3793 in the year 1817.

The water of the Moskva, as well as the water of the Yauza, though they cannot be called hard waters, are by no means pure, especially in the city: 1st, from the foreign ingredients they contain;

* Vide Catalogue of Edible Mushrooms in the Appendix.

2dly, on account of their pollution by manufactories, and filthy streams, which discharge themselves into them. This is peculiarly the case in spring, so that their water becomes quite turbid, and contains immense quantities of extraneous materials; besides being then chiefly formed of melted snow and ice. Of the effects of the use of this water, I shall treat in the chapter on diseases. In some parts of Moscow, the inhabitants are obliged to send to a considerable distance for *good water*, notwithstanding the great number of wells. At the *Preobrajonskoi Kolodets*, or well; the well near the *Three-hills;* the *Andronievskoi* well; and the *Presnenskoi* well;—are the purest waters in the city. Most of the well-waters are hard, and rapidly decompose soap; a few of them are moderately soft, and still fewer are fitted for the washing of clothes. For the latter purpose, recourse is had to the rivers.

On account of the insufficient supply of good water, during the reign of Catharine II. a plan was projected of obtaining a supply from a considerable distance, by means of a canal and reservoirs; which was executed, and in a great degree answers its design. I believe it was originally intended to have walks along this canal; and that there should be a supply of water, even for gardens and reservoirs, in different parts of the city, in cases of fire.

This canal begins eighteen versts from Moscow, at the village *Bolshich Mitistch*, where there is plenty of pure water. From hence it runs between *Tainitsko* and *Rostokina*, then penetrates the earthen rampart, passes through the *Sokolnitchii Pole*, near the *Krasniye Prudi*, and stops at the *Zemliannoi-Gorod*, close to the *Krasniye Vorotŭi*, at the reservoirs. I believe it was intended to carry it forward to the *Prenenskiye prudi*, or ponds, but probably that design is now abandoned.

This work cost a million of roubles. It was begun in the year 1779, and eight years were allowed for its completion. The water is said to be pure at its fountain-head; and the aqueduct near the source, I am told, is handsome.

Four wells, or reservoirs, near the *Artilleriiskoi Polevoi Dvór*, and

not far from the *Krasniye Vorotui*, or Red Gate, supply their neighbourhood abundantly. The water is raised by pumps, and runs by wooden canals into barrels placed near them. These barrels being generally fixed upon carts in summer, or upon sledges in winter, form a necessary appendage of every establishment.

From the other wells, the water is raised by means of great levers, as in the villages, and by horizontal and perpendicular wheels and pulleys. Sometimes a rope is placed over a small pulley, and the person drags up the bucket by the rope, either while standing still, or by walking to a distance, with the rope over his shoulder; thus, indeed, *drawing* water, while another person seizes the bucket at the mouth of the well. Pumps, which were formerly rare, are now becoming common, though many of the peasants think the old ways of raising water the best.

Many of the wells, particularly at the monasteries, and in private establishments, are covered by small temples, elegantly painted externally, and adorned by scriptural scenes within. They are often remarkably handsome.

Table III. shows that the number of gardens in Moscow amounts to 1021; besides 233 kitchen-gardens, many of which are of a very large size, and few of them of small. If Schekatof's statement be correct, that Moscow, in the year 1805, contained 1523 gardens, their number must have greatly diminished in 1817. An error exists somewhere. Moscow is chiefly dependent, however, for its great supply of fruit and vegetables, upon the provinces and distant *Governments*, which will be spoken of in their proper place.

These gardens, at least some of them, are laid out in the English manner, and with great taste. Many of them remain unfinished, and in others much confusion reigns, amidst grandeur and display.

The general ornaments of the Russian gardens are, fine avenues, parterres, broad gravel walks; ponds and lakes; rivulets and cascades; artificial hills, bridges, and temples; urns, vases, and statues; balustrades; green-houses, hot-houses, boats, small fleets, &c. &c. But the stiff and unpleasing formalities of Dutch taste sometimes

prevail: the trees and shrubs are cut and carved into graceless forms, or arranged in alleys, circles, and other artificial figures.

In this severe climate, a hot-house is a necessary part of every nobleman's garden, even for some of our most common fruits. They are known by the general name of *orangeries*. Green-houses scarcely are known here, because fires are requisite in winter; and in summer, the weather is so mild or hot, that the fruit-trees and plants are almost all exposed in the gardens, in front of the orangeries. The larger trees, and more tender plants, are sometimes left in the orangery, which thus becomes a green-house in summer.

At the tables of the nobility, there is generally an abundance of the finest fruits: pines, peaches, apricots, grapes, pears, cherries, and even lemons and oranges; none of which can be obtained here, in perfection, without the assistance of hot-houses.

Great care is devoted to these orangeries, which are frequently superintended by individuals retained for the purpose, who are under the direction of an English or German gardener. Indeed, there are instances of individuals (Germans) kept for no other purpose than to attend to the pine-apples.

The test of the gardener's knowledge is the quantity and the quality of the fruit produced; therefore he is, in general, stimulated to the greatest exertions, to render himself worthy of his place. Indeed, he sometimes has a higher interest. Many of the nobility have a much larger supply of fruit than they consume, and a quantity is sold in town, upon which the gardener has a certain per centage; or sometimes he gets the third part of all the fruits to himself.

In consequence of these arrangements, and the liberal manner in which every thing requisite for the perfection of these orangeries is supplied by the nobility, a stranger is generally astonished, equally by the quantity and the quality of the fruit which daily appears at a Russian dessert. I am of opinion, however, that excellent as these fruits generally are, most of them are inferior to those raised in the open air; this is most remarkably the case with the pears.

At many of the estates belonging to the nobility, the magnificent

hot-houses possess no collections of exotic plants; indeed, it may be said, in general, that the Russians study more the gratification of the palate, than any merely mental enjoyment. To this, however, there are many exceptions. Some of the nobility display the keenest sensibility to the beauties of nature, and an elegant taste in the arrangement of their estates and gardens. Some have collections of plants, and a few have magnificent botanic gardens.

The number of edifices in Moscow was estimated by Herberstein, at the end of the sixteenth century, at 41,500 *, and by later writers at 50,000; but probably inaccurately, or by guess. No doubt, however, the number was immense; for in more ancient times, instead of an immense castle, a Russian nobleman had, as it were, a *village* for himself. As appears by Table I., the number was 10,000 in the years 1779 and 1803; a calculation which is probably very near the truth.

The total number of houses in Moscow, before the burning of the city, in the memorable year 1812, according to Table III., amounted to 9158; of which 2567 were built of stone, and 6,591 were constructed of wood. The sum total may appear to be small, in a city whose circumference is 40 versts, or above 26½ English miles. The causes of this have been already referred to. Perhaps the number may have diminished from 1799 and 1803, as these statements indicate; this would be a necessary consequence of improvement, where a dozen wooden houses may have been supplanted by a single stone palace. Moscow, indeed, to speak correctly, consisted of whole villages of one-story wooden houses, and in the various suburbs many of them yet remain.

After the departure of the enemy, there remained 526 stone houses, and 2100 wooden houses; total 2626. Before the invasion of the French, there were 2567 stone houses; after the retreat of the enemy, there remained 526; consequently, the total of stone houses consumed, amounted to 2041. †

* Com. della Moscovia, p. 38. a.

† Vide Table III.

Before the invasion, there were 6591 wooden houses; after the retreat of the enemy, there remained 2100; consequently, the total of wooden houses consumed amounted to 4491. The total number of houses, stone and wood, which became a prey to the flames of 1812, therefore, amounted to 6532; and not ten, twenty, and thirty thousand, as stated by vague accounts. *

By Table III. it will be observed, that from the retreat of the enemy in 1812, till the year 1817, there had been repaired 2514 houses.

Rebuilt	stone 623, wood 555	1178
Total repaired and rebuilt		3,692
Total that remained after the conflagration		2,626
General total in 1817		6,318

By a calculation from Table IV., the whole number of edifices in the year 1819, amounts to 7922; and in 1820 may be estimated at about 8000 or 9000; certainly not more.

The numerous government and public edifices in Moscow, are generally of immense magnitude; as the Palace of the Suburbs; the Foundling Hospital; the Military Hospital; the Exercise-house; the Senate-house; the University; the Military Governor's house; Galitzin's Hospital; Sheremetef's Hospital; the Printing Establishment of the Holy Synod; besides other hospitals and barracks, and of many of which the reader will find a description in the particular view of the city.

The charitable institutions mentioned in Table III., consist chiefly of hospitals, infirmaries, and poor-houses, many of which will be referred to hereafter.

It is a point agreed upon by almost all travellers, that the mansions or palaces of the nobility of Moscow are truly magnificent,

* Vide Table III.

and such as few capitals can boast. They are generally immense piles of building, or assemblages of buildings, in a good style of architecture. The number of these palaces astonishes the stranger, in taking his rides through the different divisions of the city. Our limits only allow us to notice a few of these, the most remarkable for their size, taste, and architecture.

In the Tverskaya — the fine house of —— Kazetskoi (who became Princess Beloselska), adorned by a central balcony, and Corinthian columns; of Prince Theodore Galitzin, which came to him by his wife the Princess Prosorovska; of the late Count Leon Kirilovitch Razumovskoi, with the family arms blazoned in the pediment.

On the Tverskoi Boulevard — the large house of Prince Gagarin, with twelve Ionic columns, forming a grand colonnade. Not repaired since 1812.

In the Pokrovka — the house of Countess A. Razumovska, in which Mortier, as governor of Moscow, took up his residence in the year 1812; the massy, uninteresting, and heavy dwelling of Count Rumiantsof, the chancellor of the empire; Prince Trubetskoi's massy house, somewhat resembling the shape of a chest of drawers: an odd taste, but not inelegant.

In the Basmannaya — the house of Prince Alexander B. Kurakin, who was ambassador at the court of France during Buonaparte's reign; and of Prince Michaïl Petrovitch Galitzin.

In the Gorochovskoi Percúlok — the handsome and elegant house of Ioann Ioannovitch Demídof, with central balcony; centre adorned by Corinthian columns, and two adjacent wings.

Near the *Pokrovskiye Kazarmi*, or Barracks — the striking and superb house of the late ——— Durássof, two stories high over the basement, and the centre embellished with a fine balcony and Corinthian columns.

In the Petrovka — the house of the late Merchant Gubin; — the house of Rjevskoi, not large, two stories high, with six Corinthian pillars in front.

In the Dmitrovka — the English Club, which formerly belonged to Princess Urusova, and now belongs to ——— Muraviof, hereafter described.

In the Machovaya — the celebrated house of Pashkof, of which a particular description is hereafter given.

In the Nekitskaya — the house of Count Vladimir Orlof, with a central balcony, and Corinthian pilasters.

In the Vsvijenskaya — the fine house of ——— Ustinof, with central balcony, and six Corinthian columns.

In the Zramenskaya — splendid establishment of General Apraxin, hereafter described.

In the Miasmtskaya — the fine massy house of Prince Soltikof, three stories high, with Ionic columns supporting a balcony level with the second story, a balcony at each corner, on the same level, and handsome balustrade in front; — the massy house of —— Yushkof, opposite the Post Office, three stories high, with two fronts in different streets, with a balcony and six massy Ionic columns at the corner.

In the Pretchistenka — the princely establishment of Prince Serge Galitzin; the house is nowise remarkable; the massy house of —— Vsevolojskii, that of —— Dolgorukii, and of —— Potyemkin.

On Vshivaya Gorka, — that of ——— Balashof, hereafter described.

In Kalujskaya Street — that of Countess Orlof-Chesmenska, hereafter described.

The edifices of Moscow, as well as those of St. Petersburgh, unite in them, generally, the solidity of Scottish, the comfort of German, and the taste of Italian habitations, amidst Asiatic arrangements. In a country, and particularly in a capital, where natives of so many different regions reside, it is natural, that amidst some prevailing style of architecture considerable variety should exist. The *Greko-Italian* form of building is prevalent; but a mixture of Grecian, Turkish, Chinese, Tartaric, French, German, Swedish, Danish, and

British taste may be remarked, both externally and internally, at Moscow. *

Making all allowance for the revolutions and changes at Moscow, within the last twenty years, I was not a little surprised at the observations of Dr. Clarke, afterwards quoted on this subject †; and still more so, at the following remarks by Raymond: "Les palais, les hôtels, et même les maisons, ne sont guères remarquables, que par la profusion, le mauvais goût, et le mélange d'ornemens de toute espèce, tels que statues, reliefs, vases, cariatides, festons, et colonnes ‡:" an observation by no means just.

Wichelhausen has judged more correctly; he says, "Bei dem neu gebaueten steinerenen haüsern is fast durchgehends ein guter Geschmack befolgt, und viele Palläste können mit denen in Florenz und Rom um den Vorzug streiten; vorzuglich der Gallinizinsche, Demidowsche, Paskowsche, Daskowsche, Razumoffskysche und Bezberodkysche." §

The truth is, that while the generality of the dwellings of the first nobility are remarkable for beauty, elegance, or splendor, a number are clumsy, encumbered, and devoid of all taste; while some are gaudily or flimsily, others are plainly or chastely ornamented.

Ranges of central columns, of different orders; terraces; fine balconies; central domes; statues and vases; urns and reliefs; handsome walls and balustrades, are the prevailing embellishments: and are not these, combined with proportion, disposition, and decorum, the chief ornaments of architecture; the scenery of a city, if one may so speak, and of noble mansions? To accuse the taste of the Russians in this respect, is, in fact, to accuse the taste of Italy, — to accuse the Greko-Italian architecture; because, for centuries past, celebrated Italian architects have always been employed in Moscow,

* See Essay on Architecture in Russia, in Appendix.

† See Appendix on Architecture.

‡ Tableau Hist. Geograph. Milit. et Mor. de la Russie, vol. ii. p. 258.

§ Gemahlde von Moskwa, p. 51.

and are still employed for many of the chief buildings; and because the Russian architects, who have raised some fine structures, have had the Italians for their masters, whom they have followed.

To conclude, Moscow displays, in the generality of her structures, a combination of magnificence, solidity, convenience, and beauty; of order, disposition, proportion, and taste; while it is unable to boast of any very extraordinary or astonishing monuments of architecture, or a single example of what may be called the *sublime* of architecture.

But as the subject has been separately considered in the Appendix, it is fit to abandon it here.

1. The method of building with wood, employed by the peasants in Russia, has often been described by travellers. Round baulks are laid one upon another, and morticed together at the various angles, and the interstices are crammed with moss and junk. In the suburbs of Moscow, numbers of similarly built low houses are still to be seen, but most probably will disappear within a short period.

2. The same mode of building is often employed, for raising upon a brick or stone foundation, princely fabrics. The walls being raised and roofed with wood or iron, their exterior is cased with boards, and being ornamented, the whole is painted according to the taste of the proprietor. These dwellings generally consist of a very long façade, a single story high, upon an elevated basement, employed as cellars, store-rooms, &c. and have a court behind, around which are built the stables, coach-houses, &c., and houses for the servants, as well as that necessary part of an establishment, the kitchen.

These dwellings, so constructed, are peculiar to the northern nations, and have several important advantages. They are easily and speedily erected, and from the simplicity of their construction, they easily admit of any alteration in point of form or convenience: the building of them costs, comparatively, little; they will last two or three score years, and even more: they are extremely warm and comfortable; and sometimes they are even transportable *;

* Storch's Picture of Petersburgh, p. 24.

although on this point we must not give credit to the overcharged representations of travellers. It is true, palaces have been removed, as if by magic, to other situations; but not without the exertions of thousands of workmen being called into action.

Many of the nobility esteem wooden houses more healthful than brick or stone houses; which is by no means a prejudice, as some have supposed, but founded, to a certain extent, upon accurate observation and experience. Every one knows how disagreeable an odour and unhealthy an air is thrown out by newly-built and plastered stone or brick edifices; not to speak of the cold sweating of the walls, which too many regard not till they dearly pay for their negligence.

The peasants' houses, in general, remain unplastered, and being built of seasoned wood, are fit for habitation immediately after their erection; and, indeed, in summer often are taken possession of before they are roofed.

Many of the wooden houses of the nobility are covered with paper, or with drapery, and are likewise fit to be occupied in a very short period after their erection; and even when plastered, as they more generally are, as may be conceived, they dry rapidly, especially when built of well-seasoned wood.

Storch, twenty-five years ago, says the preference given by the natives to wooden houses, was carried so far that people of good fortunes, especially at Moscow, frequently built a wooden dwelling-house for their particular use, adjoining to their brick mansion.*

Frequently these wooden edifices are finished in a very neat, light, and elegant stile; and some of them are two or even more stories high.

Many of the country-houses of the nobility near Petersburgh and Moscow, are remarkably fine edifices, and display great variety of beauty and chaste taste: being of wood, and elegantly painted, they seem quite in consonance with the season and summer scenery.

* Picture of Petersburgh, p. 25.

Of the wooden houses some are stuccoed over, which gives them the appearance of brick buildings, and adds both to their durability and warmth.

3. These are generally built with a proper regard to architecture and to convenience. They have stone foundations, and frequently white stone basements; but more generally the whole structure is of brick. A foreigner, particularly an Englishman, in surveying the enormously thick walls of these edifices, is surprised; and especially when he regards those of a building of a single story, and he begins to question their utility, while he recollects the feeble and tottering erections of London. Winter appears, and their adaptation to the climate is most obvious. Most of them are built two stories, or three lofty stories in height, over an elevated basement; a few only are one story high, and still fewer are of the height of four stories. "There are, indeed," says Storch, speaking of St. Petersburgh, "houses of an extraordinary height; but, as in regard to habitation, luxury is here more studied than in any place that I know, so the same elevation which, at Paris, for example, is sufficient for five stories, is here employed only for two." *

The same remark is applicable to Moscow; and I believe, that without exaggeration, it may be said that the elevation of a three story mansion at Moscow, often would be sufficient for four, or even five stories at London.

"Most of the houses being built upon the Italian plan of architecture," continues Storch "have a basement story, rising but little above the level of the pavement, and is fitted up as apartments for the upper servants, or let out as *lavkas*, or shops for petty wares." † The same may be said of Moscow. But this custom, carried to so great length at St. Petersburgh, that even in the basement of some public edifices we observe these low shops, is by no means so common; here, when it occurs, it disfigures the whole fabric of noble mansions. — Strange incongruity; a magni-

* Picture of St. Petersburgh, p. 25. † Ibid. p. 26.

ficent nobleman, and a petty shopkeeper dwelling under the same roof!

These brick houses are generally stuccoed, and are coloured variously; white, yellow, orange, green, blue, pink, red, &c.; indeed, of all hues of the rainbow. But fashion regulates the taste, and there are generally one or two prevailing colours.* The roofs are, for the most part, nearly flat, or at least do not form a very acute angle. They are formed of sheet-iron, and are likewise painted of all colours; but black and dark blue, red and green, are predominant: thus combining durability, security, and ornament. A few houses, however, remain unplastered, and present their red walls to view, as in England, and thus make an agreeable variety.

These edifices are called, in Russian, *Kamenniye Doma*, or *stone houses;* I remember only to have seen a few real stone edifices in Russia: viz. the marble-palace, and the marble-church, at St. Petersburgh†; and a wing of a large intended edifice at *Kanneva*, a seat of Count Rumiantsof. At Ostrof, indeed, the tower and body of the church are built of the white calcareous toofa found at Metchká; and which is also the case with the Troitskoi cathedral, at the Troitskoi monastery, and with the cathedral of Tver. ‡

The ancient walls of Serpuchof are formed of great masses of hard sand-stone: not a brick is contained in them.

4. *Brick and wood edifices* are very common in Moscow. The foundation, basement, and ground story are built of brick, cased with white stone, or stuccoed and painted of different colours. The superincumbent building, of one or two stories, is erected of wood, cased with boards, and variously painted. Frequently the wood is

* The colours of the walls and of the roofs are ordered by the police; the proprietors have the choice of two or three colours.

† They are brick edifices, cased with marble slabs.

‡ See Appendix.

stuccoed and coloured so as to resemble a brick edifice, and give the whole house the same aspect.

In the finest houses the panes of glass are very large; and in some, as at St. Petersburgh, all the windows of the front, or of a single story, or of the centre, are formed of single sheets of glass, and have a magnificent appearance, especially in gilded frames. Large panes of crown glass cost twenty-five roubles a-piece, so that a window with eight of them will amount to the sum of 200 roubles. Two or three hundred roubles, or even more, for a single sheet or window, is nothing extraordinary; so that a house with twelve or fifteen such windows, though free of taxes, pays dearly for its light.

The edifices, in general, are well supplied with windows, which are often of a great size; certainly no advantage in a cold climate, though they add to the elegance of the buildings. A little more consumption of fuel obviates their effects in cooling the rooms. In some other edifices the windows are small, and their advantage is felt in winter by the poor and middling classes, because they require much less consumption of fuel; which now, at Moscow, is an article of great expenditure, the sajin costing twelve, fourteen, sixteen, and eighteen roubles, and sometimes a much higher sum.

Moscow can boast of few ancient buildings; indeed the greatest part of those esteemed the most ancient have undergone great changes, or have been totally rebuilt. The edifices in Russia require frequent repairs, or renewals; and the explanation of this is easy. All the edifices of Moscow, even the palaces, were at one period of wood, and of course were subject to comparatively rapid decay. After stone buildings began to be erected, some of the artists were not so well acquainted with the principles of architecture as at present, or with the mode of preparing the other materials for building: in addition to which, Moscow is but scantily provided with the most durable article of construction, *free sand-stone.*

The lime used at Moscow is gypsum, brought from the banks of the Oka and Volga.

The clay for the formation of bricks seldom possesses that degree of ductility and tenacity which is found in Britain: yet, the durability of the bricks depends not a little on the mode of preparing and burning them; and it has been remarked, that the bricks with which the walls of the Kremle are built, are far superior to those of modern times, both with respect to hardness and durability. They were made as hereafter mentioned, by the orders of Italian architects. I have not been able to put this observation to the test; because, as soon as any part of these walls is perceived to be injured, it is repaired, and the effects of time cannot be accurately ascertained

At Moscow there are two sorts of stone adapted for building; the one a soft *white calcareous toofa — toof calcaire*, which is easily cut, but by no means durable. It is chiefly brought from Panka and Miatchkovo, on the Moskva, twenty versts from the metropolis, as well as from other places on the banks of that river. In the quarry it is very soft: by exposure to the air it becomes harder; but in consequence of long exposure it decays and crumbles down. It is frequently used for the foundations or for facing the basements of houses, and for ornaments, and generally decays long before the bricks with which the superstructure is erected.

The foundations of the walls of the Kremle are faced with this stone, and are renewed as they decay. This stone is but ill adapted for the whole of a building, except for *churches*; and I believe experience has taught the architect, that stone of any kind ill suits a climate in which the external cold is so severe, and the internal heat so great, as in the houses at Moscow.

The second kind of stone is brought from Vÿntrinka, twenty versts south-east from Moscow, on the Moskva river, in large flat-bottomed barks. It is found of different colours, and is a very hard crystalline sand-stone, and of course difficult to work. It is well enough adapted for small buildings; but is costly, and the work goes on with great tardiness. It is used for monuments, or the foundations of monuments; the basements of balustrades; and for walls; as that round the *Pokrovskoi* cathedral; and for the foundation of edifices, as that

of the Exercise-house. The whole quay, on the north side of the Moskva river, is also formed of this stone, as well as a great part of the *Stone Bridge*, properly so called; and the other small stone bridges in the city.

There is a hard, darkish or greyish coloured crystalline sand-stone, called *tatarskaya*, which is brought from the distance of eight versts from the Kudrina, and which is used for the same purposes as the last mentioned. There is also a quarry of the same near Khoroshovo.*

The art of making bricks, of preparing the lime, and of building, being now well understood, we may augur that some of the buildings of the 19th century may endure much longer, without remarkable change, than their predecessors.

The finest built edifices, and the best workmanship, are exposed to physical evils, unavoidable, from the nature of the climate, viz. great heat and cold. The expansive power of cold, or rather of freezing water, is destructive beyond calculation. If there is any opening, any fissure, or any hollow, into which water has insinuated or lodged itself, either in the stone, among the bricks, or under the plaster, and a sudden frost comes, by the expansion of the water during its congelation, the destruction is more or less extensive, according to the quantity of water and the nature and state of the materials on which it operates; and its effects become visible in the spring. Hence it happens that houses in Russia require frequent repairs: indeed the plastered buildings, so numerous here, almost demand an annual retouching.

The often-occurring fires hereafter mentioned, as well as the frequent destruction of Moscow by the enemies of Russia, in ancient and modern times, will account, in part, for many of the changes in the city, as well as total renovations of many public and private edifices, which otherwise, perhaps, might have existed to this day. The love of novelty, which eminently predominates in this country

* In the year 1819 I presented specimens of all these kinds of stone to the Geological Society of London.

among the nobility, and the progressive and rapid improvements in architecture, have contributed their share to the same ends.

Coming now to the internal arrangement of the dwellings, we shall suppose we are speaking of a noble mansion. The entrance is often in the front, but, as during winter, it is of importance to have but one entrance, and the rooms most used at a distance from it, more frequently it is found at the end of the house from the court-yard, or sometimes at one end of the front of the house.* Even in some mansions, having the grand entrance in the centre, the stair is so constructed, that by the time you reach the anti-chamber in the *bel étage*, you are carried nearly to the end of the house. The ground floor, in a great house, is never occupied by the family, and for that reason, its ceiling is comparatively low. In it the lower class of persons attached to the family, the house-steward, the lacqueys, and house-servants live; and it contains the kitchen, the larder, and other offices in the back. Sometimes the story occupied for the latter purposes is sunk; and then the ground-story is set apart for the house-steward, second class people, &c.

In the second story, or *bel étage*, which you enter as before said, generally by the end, through a large lobby or saloon and stair, you find one or two anti-chambers, one or two moderate-sized general rooms, the dining-room, one, or sometimes a couple of large and elegant drawing-rooms, all in the front; and in the back, the ball-room, cabinet, dressing-rooms, and sometimes bed-rooms: all these chambers are placed in two ranges, and open into each other. Generally, however, in the front of the third story are found the bed-rooms; while the back of the same is divided into apartments for families, or individuals residing in various capacities in the family, and for some of the particular servants. In the smaller houses, there are no proper bed-rooms: the rooms which form part of a *range* during day serve as bed-rooms at night, and the sofas and divans are used for beds.

* See Appendix, on Architecture.

Some of the nobles have in their dwelling a private church or chapel, others have a private theatre.

In the court-yard, or adjoining, are houses for the working people attached to the house, — for part of the servants ; and not rarely the kitchen is also found in a detached building. The court-yard, with the house, generally forms a large square, and contains the stables, coach-houses, manage, and other necessary offices, leaving room for fire-wood, &c. Many of these mansions are furnished with gardens, as already observed.

In a few houses only, at Moscow, a central vaulted gate forms the entrance, which protects the family or their visitors in all kinds of weather. This is very common at Petersburgh ; in many of the houses of which reside a number of families. The Moscovites prefer a separate house, and the extensive scite of Moscow admits of their choice ; over the doors of which project iron roofs, under which the carriage passes.

In some of the smaller Russian houses, having their court-yard and offices within their gates, there is a great deal of neatness, convenience, and comfort. The general plan of arrangement is the same as in the larger houses, but modified by circumstances.

The religious institutions consist of monasteries, cathedrals, and churches, besides chapels ; which add very considerably to the beauty of the city, and naturally arrest the attention of the stranger. Their ecclesiastical government, arrangement, and means of support, will be the subject of after inquiry in the chapters on religion. A short topographical description seems desirable here.

In Russia, the rage for building churches and monasteries in the 16th century was so great, that Ivan Vassilievitch was obliged to put a stop to it by an ukaz. Moscow alone once contained, according to a proverbial expression, her *sórok sorokof*, or forty times forty churches ; *i. e.* no less than 1600. *

* Present State of the Greek Church, &c., translated by Pinkerton. Preliminary Memoir, at note, p. 21, 22.

"As to their churches," says Olearius in 1636, "we said there were above 2000 churches and chapels in the city and suburbs of Moscow. Those which are of stone are round and vaulted; because God's house ought to represent heaven, which is his throne. There is no stone-church but hath, in the midst of four turrets, a tower formed at the top, much like unto the knobs we set on bedsteads, having upon it a triple cross, by which they represent Our Saviour, as head of the church; saying, that the cross being the badge of Christianity, it is necessary the church of Christ should be known by it."*

Hanway reports, that in the year 1743, there were in Moscow 1800 churches and chapels, many of them very mean. †

"The places of divine worship at Moscow," says Coxe, about the year 1780, "are extremely numerous; including chapels, they amount to above 1000. There are 484 public churches, of which 199 are of brick, and the others of wood; the former are commonly stuccoed, or white-washed, the latter painted of a red colour." ‡

Some suspicion must attach to the accuracy of this last statement; for only seven years afterwards, a writer, on whom dependance can be generally placed, reports, that in the year 1787, were in Moscow,—

Cathedrals	- - - -	10
Convents	for men - - -	15
	for women - - -	9
Churches	wooden - - -	6
	stone - - -	265

in which were 862 altars. § Now we can scarcely suppose that the number of wooden churches had in seven years diminished

* Olearius's Travels, p. 102.

‡ Hanway's Account of the British Trade, vol. i. p. 92.

† Coxe's Travels, vol. ii. p. 2.

§ Istoris. and Topographis. Opisaniye Gorod. Moskv. at Pribablen, p. 114. Moskva, 1787.

from 285 to 6; or that the stone churches had augmented from 199 to 265.

Agreeably to Table I., in the year 1803, there were in Moscow 10 cathedrals, 275 parish churches, 15 monasteries, and 9 nunneries. According to Table III., there were, in the year 1817, 5 cathedrals, 322 churches, 21 monasteries, and 30 prayer-houses. And by Table IV., in the year 1819, Moscow included 6 cathedrals, 21 monasteries, 267 Greek churches, besides 7 of foreign religions. In the last statement I have complete confidence; and for its verification, it is only necessary to regard the description of the plan of the metropolis which accompanies this work. As many of the churches contain two, three, and even four altars, the number of the latter must be very considerable.

These religious establishments, therefore, make no inconsiderable figure in the tables for 1817 and 1820; and certainly they astonish the stranger in his rambles through Moscow, which they so greatly embellish; particularly, as, on account of the *Asiatic* arrangement of the town, crowds of them are always in view. *

The number of churches in Moscow is considerably augmented by private religious edifices in the mansions of the nobles, and by those at the different monasteries; for, as mentioned in the descriptions of them, at each monastery are generally three, four, five, six, or even more churches.

The Russian monasteries are divided into *monasteries for males*, and monasteries for females; *i. e.* into monasteries and nunneries, according to the general acceptation of these words in English.

The greater part of these monasteries occupy a large piece of ground, of a square, or nearly square figure; they are surrounded by high walls, which are commonly surmounted by battlements and towers, steeples and belfries, and are penetrated by numerous em-

* In London, including churches, chapels, and meeting-houses, there are no less than 407 places of worship. — Picture of London, 1819. Who would suppose it? How little striking is their appearance, owing to the way in which London is built, and the humble aspect of many of them!

brasures, and inclose a number of churches; so that one is apt to wonder at such a mixture of the ensigns of warlike fortification with the symbols of religion. But this admits of easy solution. In former days, the monasteries in Russia were really used as places of refuge by the inhabitants, in cases of invasion or insurrection; and many of them have sustained regular sieges, as the Troitskoi monastery, sixty versts from Moscow.

Many of the monasteries were erected at the period when Russia was oppressed by the Tartar yoke, and not unfrequently over-run by those ferocious barbarians, who regarded nothing as sacred. Monasteries were situated almost at regular distances from each other, so that a retreat deemed sacred by the inhabitants might always be at hand.

What necessity at one period dictated, gave origin to a style of building which has been continued, almost as a habit, without inquiry as to its necessity, utility, or propriety; and this the more readily, as these monasteries with their walls and towers, have a most imposing appearance.

Besides a principal central church at each monastery, there is generally a number of smaller churches and chapels; the house of the abbot or abbess; the houses of the monks and servants; various offices; an open court; a garden; and a burying ground.

They have also, commonly, a fine belfry or steeple over the chief entrance; or when there are two such entrances, there are corresponding belfries or steeples.

Many of the monasteries of Moscow are placed in delightful open situations, and surrounded by trees. Their white or yellow, blue or red walls, with their incumbent turrets and belfries; their different-coloured churches, surmounted by numerous variously painted and gilded domes and crosses, — have generally a magnificent appearance: but as they are all described hereafter, this subject shall at present be dismissed.

The style of the architecture of the cathedrals and churches claims

attention, as well as the various kinds of crosses with which they are surmounted.

"It does not appear that there has ever been any particular form of constructing churches prescribed by other authority than that of custom and previous example; therefore there are considerable variations in the fashion of them in Russia, especially between the most ancient and the modern ones. The general plan, however, is evidently derived from those of the monasteries, to which the refectory, or hall, where the monks were accustomed to take their meals, was formerly attached; here the people assembled, and never advanced farther when the inhabitants were at their devotions: hence there is a division for the most part in old parish churches which corresponds with this arrangement, and is called, in the Russian language, *Trapeza*, a term borrowed from the Greek, signifying a table." *

The cathedrals are usually square edifices, but the greater part of the churches are built somewhat in the form of a cross. They are obviously the erection of very different periods of architecture; the most remarkable and distinct divisions of which I shall endeavour to point out in the order of their antiquity. †

1. The cathedrals of the Assumption and of the Annunciation, of the Virgin Mary and of St. Michael, in the Kremle; of the Transfiguration, at the Novospaskoi monastery; of the Ascension, at the Voznesenskoi nunnery; and of a few others in Moscow, as well as in other parts of Russia;—exhibit specimens of the first sort of architecture, and, as far as my researches go, the most ancient.

In these cathedrals, the internal arrangement is different from that of the ordinary churches; for they can scarcely be said to have a proper *trapeza*, or *outer court*. ‡

* Besides these divisions, under which are included most of the churches of Moscow, we ought to remark, that there are some temples which are singular in their exterior.

† King's Rites and Ceremonies, p. 25.

‡ Vide description of Uspenskoi sobóre.

The church dedicated to the Donskoaya, Mother of God, at the Donskoi monastery, is of a roundish form, and very high for its other proportions. Its division is the same internally, as that of the cathedrals. I have seen no other church exactly of the same form, though it is only a deviation from the earliest mode of ecclesiastical building.*

2. The second form of church building consists of a two-story high round or square body, with a projection towards the east for the altar, covered with a painted roof, from the centre of which arises a large dome surrounded by four smaller domes; and to which adjoins, on the west, a long one-storied part of the edifice, called the *trapeza*, with the entrance at its extremity, over which rises the belfry. Often, however, the belfry is detached, and stands at a distance from the church; but it generally maintains its relative situation, *i. e.* opposite the principal entry of the church, in the west. When the surrounding walls of such a church have two or three entries, sometimes a belfry is over each of them. One belfry is, in fact, indispensable.

There is never an entrance to the church by the east end, because the altar is there situated; and therefore the belfry, if not on the west, stands to the north or south of the west end of the church.

This variety may properly be reckoned a modification of the cathedrals mentioned under the first class, the chief difference being the addition of a distinct *trapeza*, and of the belfry or belfries.

Of the churches, King says, "Some are of opinion that the most ancient fashion is with five domes with crosses, but I cannot think it probable."† The remark equally applies to the cathedrals and the churches under this second division, for both are embellished with five domes. Though I have placed the cathedrals as instances of the most ancient style of ecclesiastical structures, because they are

* Vide description of Donskoi monastery.

† King's Rites and Ceremonies of the Greek Church.

the oldest buildings remaining for our inquiries and inspection, and because they have served as models for centuries in Russia; yet I am inclined to believe that the churches under the second class, being, as to the exterior, somewhat in the form of a cross, and having all the divisions like the churches of the Greeks, from whom the models undoubtedly were copied, though quite distinct as regards the interior arrangement, are erected in the most ancient style of sacred building in Russia.

That the reader may have knowledge of the interior arrangement, I shall here copy the accurate plate and description of King, whose work is replete with information. *

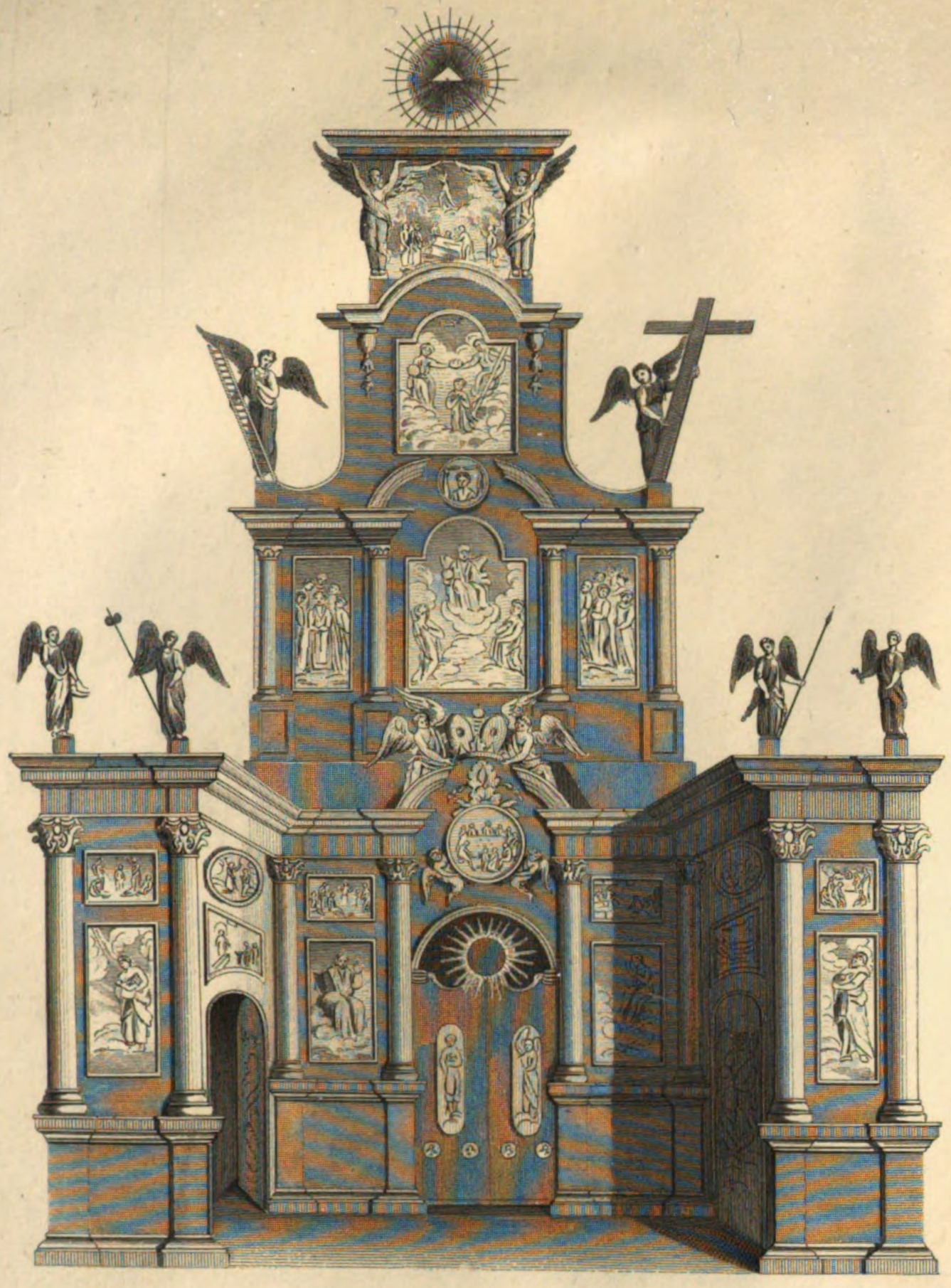
3. The small church at the west end of the palace in the *Kremle*, called *Spas na Boru*, is unique in its kind, as far as my observation goes, not only in Moscow, but in Russia; and as it is reckoned the oldest church in Moscow, though not justly, it merits particular notice. Internally, it is arranged like the last division.

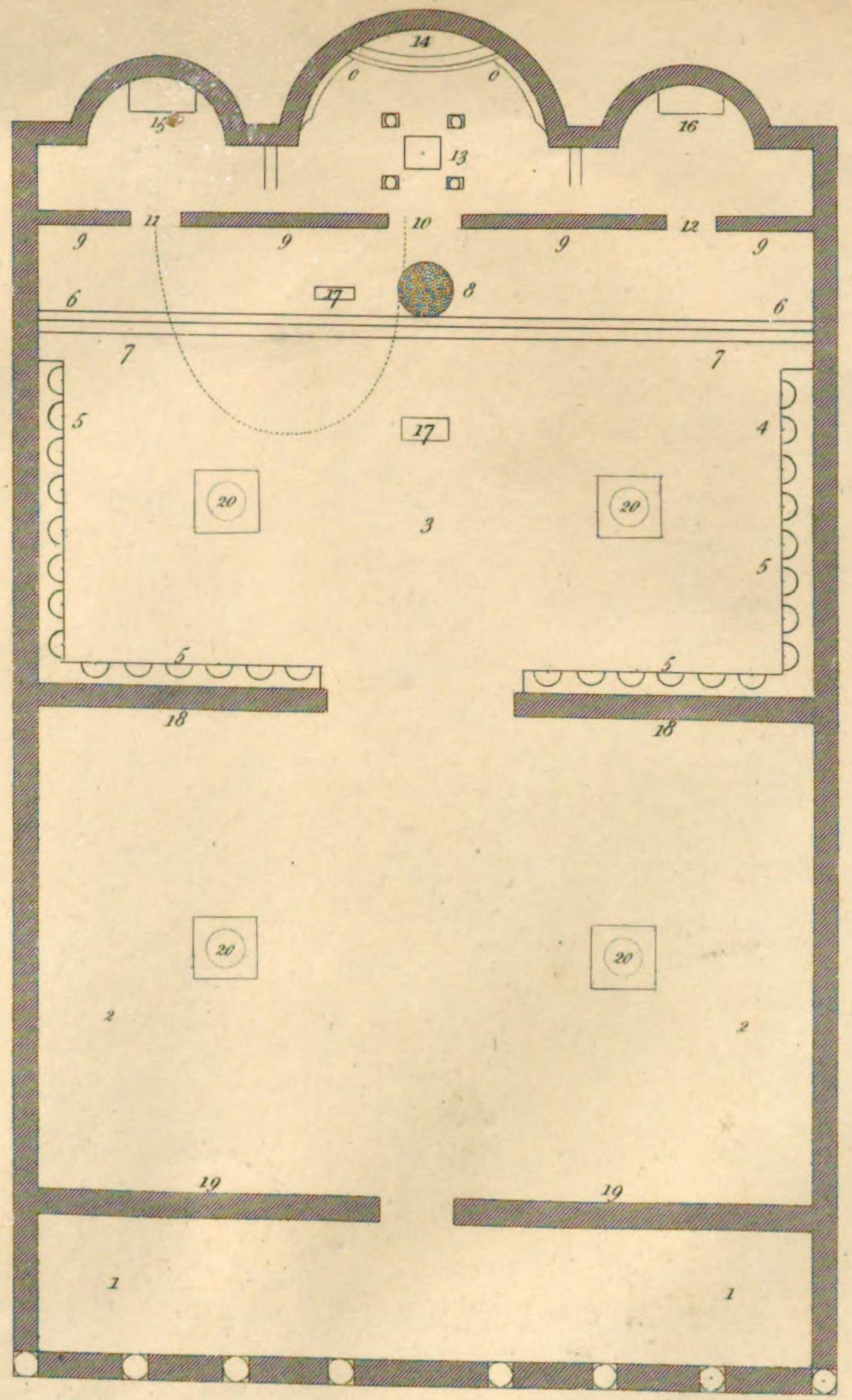
4. The fourth variety consists of those churches which have a very high tower or steeple, surmounted by a round head and cross, with a large square or octagonal base, which forms the nave of the church. A projection from the east end of the foot of the tower forms the altar; and the *trapeza*, which is lower, is added to the west end. The belfry is either joined to or separated from this kind of church. At *Kolomenskoye Selo*, and at *Ostrof*, are examples of this form of church building.

The central tower of the Pokrovskoi sobóre, or cathedral, with its corresponding church, taken singly, is of the same kind. † The internal arrangement is like that of the second and third divisions.

5. The fifth and modern style of ecclesiastical building is often very handsome. It consists of a centre, or body, two stories high, over the roof of which is erected a large single elegant dome; of the altar on the east end, and the trapeza on the west end, as in the other varieties. Some of these modern churches are furnished with hand-

* Id. Ibid. Plate II. † Vide Plate.

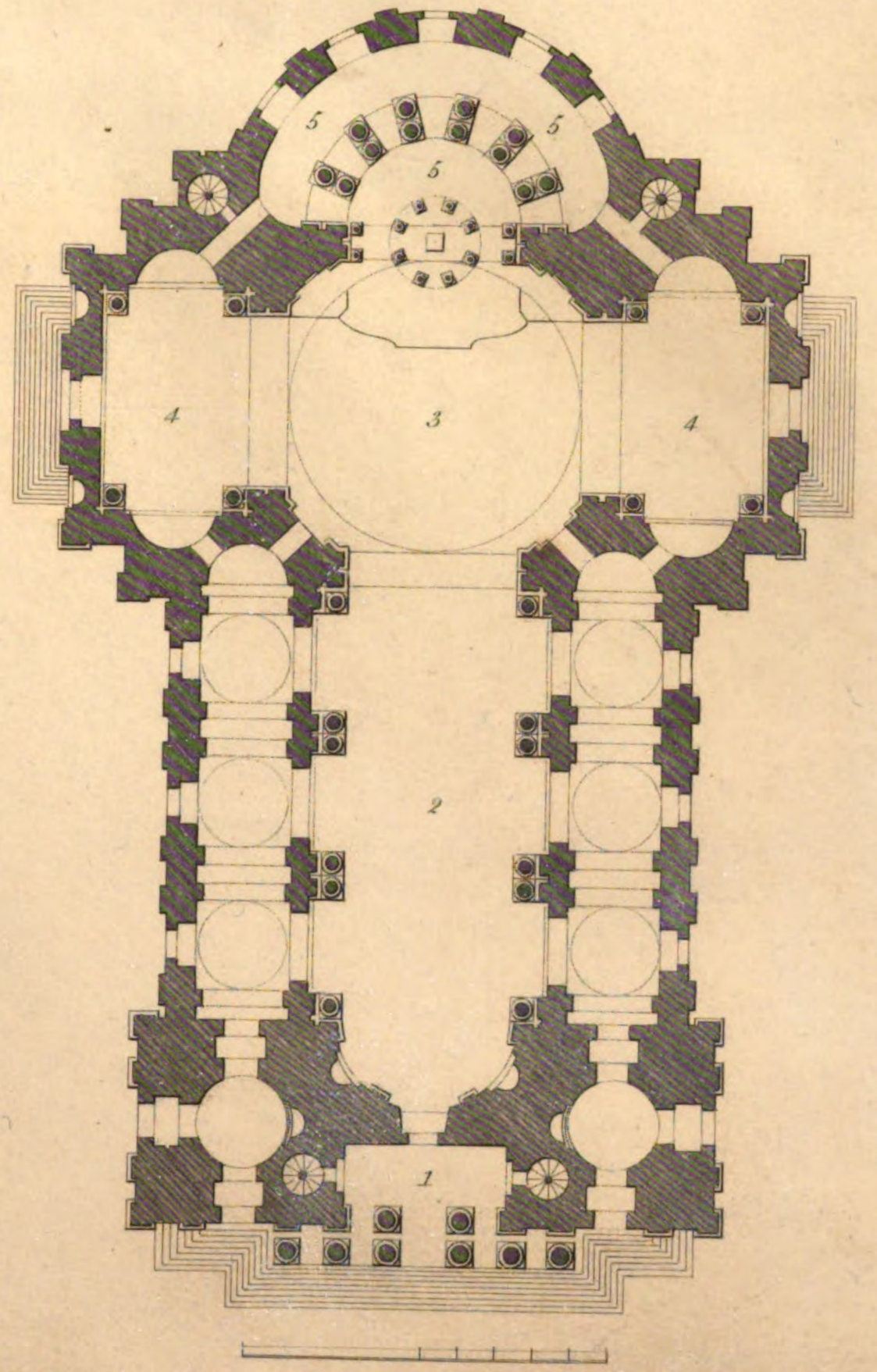




Ikonostas or Screen & Plan of an Ancient Russo-Greek Church.

London Published by Thomas Cadell, Strand, Nov.r 1823.





A modern Russo-Greek Church & Plan of the same

London Published by Thomas Dodd Strand Nov.1st 1823.

some belfries, and have altogether a lightness, neatness, and cheerfulness of taste, which are singularly agreeable, as the reader may judge by the accompanying Plate. The chief differences between this and the second variety are, that as a single dome only springs from the roof, a great unity in the proportions of the various parts is maintained, the manner of building is superior, and the ornaments are more elegant and appropriate. In some, however, even of these modern churches, the length and breadth bear no proportion to the height. Most of the churches in the country belong to this class, where, as is well remarked, "a foreigner, in particular, is forcibly struck with the elegance of these fine edifices, raising their gilded spires amidst the humble *izbas*, or huts of the peasantry."* And it is impossible to describe the delightful sensations of a Christian's bosom while travelling, at the continual appearance of so many temples, so costly and so noble, dedicated to the service of the Almighty.

The word *Chasovnga* may be translated by chapel, or prayer-house. It has a reference to the *chasi*, or *the hours; i. e.* the *canonical hours.* From Table III. it appears that there are thirty in Moscow. They are, in fact, numerous throughout Russia.

After these remarks respecting the ecclesiastical edifices of Moscow, I may say of Russia, the reader will be able to appreciate the truth of the first, and the inaccuracy of the second, of the following remarks by Raymond.

"Il n'est peut-être point de ville qui ait autant d'eglises, de chapelles et de couvens. Tout est batî sur le même modèle, et les chapelles comme les églises, sont composées de cinq domes: le plus grand est au milieu des quatre autres, qui forment le carré."† Had Raymond said, as Coxe has done, that the most ancient churches are thus built, he would have been right.‡

* Pinkerton's Translat. of Present State of the Greek Church, Prelim. Memoir, p. 22.

† Raymond's Tab. Hist. Geog. Milit. et Moral. de Russ. vol. ii. p. 258.

‡ Coxe's Travels, vol. ii. p. 2. See also Essay on Architecture, in the Appendix.

At present, I do not recollect that a wooden church is to be seen in Moscow, the government having for many years back ordered, that every wooden church which was demolished should, if renewed, be built of brick.

The churches, with few exceptions, are stuccoed and white-washed, or painted of a yellow, green, red, pink, blue, or some other colour: a few are painted in imitation of marble, and variegated like Turkish paper.

The churches are generally built so as to stand east and west. But this is not always exactly observed; for if I be not deceived, I have remarked considerable variations from these points of the compass; and the church of St. Nicholas, (see No. III. of the Plan,) certainly stands north and south.

The sanctuary, or altar, always occupies the east end, and the trapeza the west end of the church. The attendants, of course, worshipping before the *ikonostas* and royal doors, have their faces to the rising sun.

Coxe says, "Over the door of each church is the portrait of the saint to whom it is dedicated, to which the common people pay their homage as they pass, by taking off their hats, crossing themselves, and occasionally touching the ground with their heads; a ceremony which I often saw them repeat nine or ten times in succession."* This observation, though pretty correct, is too general. It would have been more accurate had he attributed the homage paid, generally speaking, to the temple of God, as being sacred; since many of the churches are not dedicated to saints, but to the events of our Saviour's life,—his nativity, his baptism, his entry into Jerusalem, transfiguration, crucifixion, resurrection, &c. Besides, the peasants also cross and bow themselves on passing a church on any side, and on a country road, when visible. Coxe's remarks, however, are often accurate. He might have included the nobility as well as the common people, the more religious of whom sometimes stop their car-

* Coxe's Travels, vol. ii. p. 6.

riages and alight opposite the most distinguished churches and cathedrals. The females cross themselves, and bow repeatedly; not only ten, but twenty, thirty, forty, fifty, or even a hundred times, and sometimes kneel on the ground. The males take off their hats, cross and bow themselves in the same manner, and sometimes also kneel. Even prostration is performed by the more enthusiastic.

The paintings on the exterior of the Russian churches are generally executed on the walls; and though a few of them are tolerable, yet the generality are coarse daubings, in which high colouring, gigantic size, and gay decorations, make up for the higher efforts of art. They consist of representations of the Trinity; of God Almighty; the All-seeing Eye; the transfiguration, ascension, and other great events of the life of our Saviour; of the prophets, apostles, and saints; of angels and archangels; the Virgin Mary and her Child; the miracle-workers of Russia; the last judgment, &c.

Of the manner in which the cathedrals are divided and adorned, a complete idea may be formed by a reference to the description of the cathedral of the Assumption of the Virgin Mary.

The interior of the Russian churches is divided into three parts.

1st. The *Sanctum Sanctorum* — the *Sviataya Sviatich*, or Holy of Holies, generally called the altar; which, though evidently derived from the Latin word *altare*, as used in the Russian rubric, has properly no particular reference to the *holy table*, upon which the gospels and crosses are laid, but means the whole space which is separated to the east, from the nave of the church by the *ikonostas*.* The *ikonostas* is formed of boards, and is lower or higher, according to taste; but never reaches the roof. Its back towards the *altar* is generally quite plain. In the centre of the sanctuary stands the *prestól*, or *holy table*, which is more or less ornamented, and covered with silk and embroidered stuff, around which arise four small columns to support a canopy, from which a percisterion, or dove, is suspended, as a symbol of the Holy Ghost, at the baptism of Jesus Christ — "And

* Vide Plate. Ευκωνωστασις.

lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And the Holy Ghost descended in a *bodily shape, like a dove,* upon him."* The dove is sometimes painted, but oftener gilded; and the canopy itself is frequently suspended without pillars.

Upon the holy table, in general, are placed numerous crosses, copies of the Gospel, and the *SOCHRAXILISTCHA, pyxis,* or box, in which a part of the consecrated elements is preserved for visiting the sick and other purposes.† Females are not permitted to enter the *altar.* In the cathedrals the altar is surrounded by a sèmicircular seat, called the *Gornoge mesto,* on which the clergy may rest during some parts of the service.

2d. The centre body, or nave‡ is generally the largest division of the church; and except when there is a crowd, as on festivals, the greatest part of the congregation stands here. It may be called the inner court of the temple. In the Russian churches there are no seats. The whole congregation, therefore, stand; and they make no use of books. Indeed, as during divine service the congregation are almost continually crossing and bowing themselves, and even at times prostrating themselves, seats could not be used; and books would prove a great inconvenience.

On festivals the crowd is generally so great, that every one takes his station where he can find room: individuals of high rank, however, have their choice of situation.

The front of the *ikonostas* faces the nave of the church, and in its centre are the *TSARSKIYE DVERI,* or the royal doors§; which have also been called the holy or beautiful gates; they are folding doors, which lead to the sanctuary, and are opened or shut, as the service requires. As King remarks, "on the north side of the *royal doors,* the picture of the Virgin Mary is always placed, and that of Jesus

* Matthew, iii. 16; Mark, i. 10; Luke, iii. 22; John, i. 32, 33.

† King's Rites and Ceremonies may be consulted by the reader.

‡ Ναρθης. § Θυρα ἁγια.

on the south, next to which is that of the saint to whom the church is dedicated: the situation of the rest is indifferent;" but not always so, as sometimes a regular order is followed. The paintings, or images, as they are called, are never suspended; but being painted on boards, or canvas on boards, are fastened to the ikonostas by frames, or indeed often compose the ikonostas itself, and have silvered or gilded pillars, generally of the Corinthian or Doric order, between them. To the ikonostas are attached the most richly ornamented, and the most holy images: as of *Our Saviour*, and the chief events of his life; of the Virgin Mary, which have different names; of the nativity, annunciation, and assumption of the Virgin; of the Trinity; of the prophets, apostles, archangels, saints, and particularly the Russian saints: some of them, plain paintings with surrounding glories; others covered by *rizes* of tin, silver, and gold, or adorned with pearls and precious stones, drapery and flowers.

Before the *ikonostas* is the *amvone* *, a long platform, elevated two or three feet above the level of the floor of the nave, which is ascended by three or four steps opposite the *royal doors*. Frequently an iron, brass, or gilded balustrade, separates the nave from the *amvone*, and at the corners the choristers take their station. On the amvone, and before the royal doors, most of the service is performed; a moveable desk being placed before the priest, and removed as occasion may require. "In some of the new churches in Petersburg and Moscow there are pulpits erected to elevate the speaker; but they are unknown in churches in other parts of the empire." †

The pillars, the walls, the domes, and the ceiling of the nave, are often covered with paintings or images of the Virgin Mary, and of the saints, and with scenes of sacred history, both from the Old and New Testaments.

Many of the figures are enormously large, and are executed in the rudest manner; some are daubed upon the bare walls, others upon

* Ambon.

† Pinkerton's Translation of Present State of the Greek Church. Prelim. Memoir, p. 24.

large massive plates of silver or brass, or enclosed in frames of these metals. The head of each figure is almost invariably decked with a glory, which is a massy semicircle, resembling a horse-shoe, of brass, silver, or gold, and sometimes almost entirely composed of pearls and precious stones. "Of the favourite saints, some are adorned with silken drapery, fastened to the walls, and studded with jewels; some are painted on a golden ground, and others are gilded in all all parts, excepting their face and hands." *

The attentive observer will remark, that every where in Russia the images of the Virgin Mary are particularly distinguished: the glories and vestments are not, however, always encumbered with ornaments. The head is often surrounded with garlands of artificial flowers, to which, in summer, are added natural ones.

It is contrary to the tenets of the Greek church to admit a *carved image* within the places of worship, in conformity to the prohibition of Scripture contained in the second commandment. It however permits the use of *images; obraza*, or *ikona*, as they are called in Russian; or of paintings, as we call them, though a Russian would be offended at the distinction. The word *OBRAZ*, or *IKON*, signifies simply image, form, figure, picture, portrait, resemblance, representation, fashion, manner, and model: yet, when applied in an ecclesiastical sense, it means the image, painting, or representation of some saint, or of some scriptural scene. The adjective, *sviatii*, *i. e.* holy, however, is generally added to *obraz*, or *ikon;* hence the Russians continually speak of the *sviatiye obraza*, or *ikona*, *i. e.* the holy images.

The above definition of *obraz* and *ikon*, will, probably, in the eyes of some, render the objection to the use of these images the more formidable; but it will be sufficient to remark here, that the limited sense in which Britons employ the word *image*, as equivalent to *graven image*, or *corporeal representation*, is not warranted by the original word *imago*, nor, I believe, by the analogy of a number of

* Coxe's Travels, vol. ii. p. 4.

living languages; and that in the Hebrew, the word פסל, rendered by *graven image*, in English, would not be translated by the simple word *imago*, in Latin. In this work, image, in general, means a picture or painting, as the term is admissible, and to me seems more appropriate than simply, *picture*.

The *trapeza*, or outer-court of the temple, forms the west end of the church, and is not separated by any partition or screen from the nave or inner-court, but is distinguished by being narrower and lower, and having generally some columns erected at, or an arch thrown across, its eastern boundary.

The trapeza is sometimes smaller, though often as large, or even larger than the nave or inner-court; and its walls are commonly adorned in a similar manner.

Ideas of unworthiness and humility retain some individuals in the trapeza of the church; and it frequently happens, that the same motives prevent others from even entering the outer-court, who perform their devotions in the porch, on the stair, or even before the entrance of the temple on the street, or church-yard.

An immense number of the Russian churches have *prideli*, or chapels, attached to or contained within them. Sometimes they are formed at the side of the sanctuary, and sometimes in the nave of the church, and even in the trapeza. They now and then form an original part of the building; but are frequently added by well-disposed individuals, and are dedicated to their guardian angel, or some particular saint or event, according to the wish of the founder.

This explains why the number of altars is so much greater than that of separate churches in Moscow, and also the various and contradictory statements of authors; some reckoning the number of churches by the number of separate temples; others reckoning by the number of altars. Now, as a vast number of single temples have one, two, three, four, and more altars under their roof, it results, that one building might be reckoned *one church*; or by its altars, two, three, four, or five, &c. churches: and in 300 edifices there might be 600, 700, 800, or a thousand altars or churches and chapels.

Hence Moscow may have had her *sórok sórokof*, or even above 2000 *churches* or *altars*, as stated already by Olearius. These prideli have the following use: agreeably to the regulations of the Greek church, mass can be celebrated only once in the same day at the same altar; but may be repeated as often as there are altars under the same roof.

Though most of the churches are surmounted by cupolas or domes, yet a few have circular or octagonal spires.

These domes and spires are covered with gilded copper or iron: some are tinned, and their glittering surfaces shine brightly in the sun-beams; others are painted green. In the churches with five domes, the centre dome is frequently gilt, and the four surrounding smaller domes are colored green; and now and then the centre dome is also green, and studded with gilt stars.

All of these domes are surmounted by crosses, on which thin gilt chains, or wires, are often hung. By these chains or wires the crosses are fixed, or rather secured in their places, against the effects of high winds and other accidents.

Before going further, it is proper here to remark, that although in this work I almost uniformly speak of domes or cupolas, yet, properly, they are neither domes nor cupolas, spires nor steeples; they are more like turrets, and are terminated by what is called, in Russ, *glava*, or heads; and these heads are of a bulbous form, gilt or painted, or otherwise ornamented. They are various in their dimensions, their figures, their proportions, and ornaments. They might be called round turrets, with cupolas of the shape of an onion; or, shortly, *bulbous heads*, or, *bulbous domes*.*

The most modern churches are embellished with a single large dome. The church of All Saints, at the *Pokrovskoi* Monastery has three domes; and so has the church of the Elevation of the Cross, at Kief. Most of the ancient cathedrals and churches have five domes.† The cathedral of the Assumption at the *Lavna*, or mo-

* Vide Plates.

† Vide Plates.

nastery of Kief, has seven domes. The *Blaghovestchenskoi Sobore* has nine domes; and so has the church called *Spas na Boru*, though they are not exactly arranged in the same manner. The church, *Za Zolo toyu Reshetkoyu*, at the palace, and the church of St. Alexei, at the Chudof Monastery, have each eleven domes.

It may be remarked, that these domes are almost always arranged in *odd numbers*, 1, 3, 5, 7, 9, 11. The largest always occupy the centre, and the rest are disposed around them, with a due regard to taste and symmetry.

Whether *harmony* alone dictated these odd numbers, or whether they have an allusion to any ecclesiastic usage or tradition, or to sacred history, I am unable to determine. I must not omit to state, however, that the cathedral of the Transfiguration, at the Alexievskoi Monastery, has *two* (an even number) *octagonal spires*; but they are not bulbous domes. *

A great variety of crosses attract the attention in Moscow: each cross has two transverse bars, the upper horizontal, the lower inclining; which, according to the belief of many Russians, was the form of the real Cross, and that our Saviour was nailed to it with his arms in a horizontal position, and one of his legs higher than the other." † But a great many of the crosses have three cross bars: a small horizontal one above, a large horizontal one nearer the middle, and an oblique one below. ‡

A number of the more ancient crosses have a crescent under their lower bar, the meaning of which is well explained in the following quotation from Dr. King's work: "Some churches have a crescent under the cross; for when the Tartars, to whom Muscovy was subjected two hundred years, converted any of the churches into

* For the origin of these bulbous domes, see Appendix on the Origin and Progress of Architecture.

† Coxe, vol. ii. p. 2.

‡ See chapters on Religion, where the various opinions regarding the Cross, and the manner of Crucifixion, are succinctly noticed.

mosques for the use of their own religion, they fixed the crescent, the badge of Mahometanism, upon them; and when the Grand Duke Ivan Vassilovitch had delivered his country from the Tartar yoke, and restored those edifices to the Christian worship, he left the crescent remaining, and planted a cross upon it, as a mark of its victory over its enemy." *

Bells are supposed to have been invented at Nola, in Campania; whence they are called in Latin *Nolæ* and *Campaniæ:* they were not introduced into the church till the ninth century.

In the Russian church bells are now always employed, and the chiming of them is looked upon as essential to the service. The length of the time of chiming signifies to the public the degree of sanctity of the day †; every church is, therefore, furnished with them. They are fastened immoveably to the beams that support them, and are rung by ropes tied to the clappers, which is, perhaps, one mark of their antiquity in that country; our method of ringing being more artificial.

The manner of ringing by pulling the clappers would, in fact have been dictated by necessity, after enormous bells began to be cast some centuries ago, which their great size rendered immoveable.

Though the generality of bells swing in England and Scotland, yet it would appear that the great bell of St. Paul's Cathedral, London, when used, is rung by a rope tied to the clapper, as in Russia. ‡

In the Russian church there is a ceremony of consecrating and

* Rites and Ceremonies of the Greek Church, p. 23.

† "Before," says Coxe, "I close the general description of the Russian churches, I must not forget their bells, which form, I may almost say, no inconsiderable part of Divine worship in this country; as the length or shortness of their peals ascertains the greater or less sanctity of the day." *

‡ Picture of London, 1819, p. 138.

* Travels, vol. ii. p. 6.

baptizing bells, which seems to have come from the West, having been first used by John XIII., who christened the great bell of the Lateran church by his own name.

The same custom prevailed in England before the Reformation; so the Tom of Christ Church, Oxford, and the Tom of Lincoln, retain their names. *

Of the belfries I have already spoken: they are generally supplied by a number of smaller bells, a chief bell, and an every-day bell: all are rung on festivals.

"It has always been esteemed a meritorious act of religion," says Coxe, "to present a church with bells; and the piety of the donor has been measured by their magnitude. According to this mode of estimation, Boris Gadunof, who gave a bell of 288,000 pounds to the cathedral of Moscow, was the most pious sovereign of Russia, until he was surpassed by the Empress Ann, at whose expence a bell was cast, weighing 432,000 pounds." †

The chief bells are frequently presents from the sovereigns, the nobility, burgesses and merchants, and even from rich peasants.

For the history of the chief bells of Moscow we refer to the description of Ivan Velikii, for the description of a *Greek church* in Greece, and other elucidations of the above subject, to the essay in the Appendix on the Origin and Progress of Architecture; as well as to the numerous descriptions of the cathedrals, monasteries, and churches found in this work; and for any farther information on the Greek religion in Russia, to the parts specifically dedicated to the subject.

Most of the fourteen cemeteries in Moscow belong to the monasteries and the Russian churches; as at the *Donskoi Novospaskoi* and *Devitchei* Monasteries. In the above given number, however, are included some other cemeteries, as the German or Foreign Cemetery, which is more fully noticed hereafter.

* Encyclopœdias. King's Rites and Ceremonies, &c.

† Travels, vol. ii. p. 6. Vide description of great bell.

The accounts of the general population of Moscow are extremely discordant.

"Some Russian authors," says Coxe, "state the inhabitants at 500,000, a number evidently exaggerated.*

Our countryman, Marshall, *who is said to have travelled* a short time before the plague raged in Moscow, also stated the population at 500,000 souls.†

With Coxe, we should suppose that the population of Moscow never amounted nearly to that number; particularly as no data are given us to form such an opinion.

Busching states, that in the year 1770 Moscow contained 708 brick houses, and 11,840 wooden habitations; 85,731 males, and 67,059 females; in all, only 152,790 souls‡: a computation which seems to have been tolerably correct. It is necessary to observe, however, that in the year 1770 Moscow was attacked by the plague, which destroyed many thousands of the inhabitants.

According to an account published in the Journal of St. Petersburg‖, the *district of Moscow* § (of course including the capital), contained in the beginning of the year 1780, 2,178 hearths: and the number of inhabitants was 137,698 males, and 134,918 females; in all, 272,616 souls. In the course of that same year the deaths amounted to 3702, and the births to 8621; and, in the end, the population of the district was found to be 140,143 males, and 137,392 females; in all, 277,535 souls. "This computation," says Coxe, "is certainly more to be depended upon than either of the others; and its truth has been recently confirmed to me by an English gentleman lately returned from Moscow, who made this topic the subject of his enquiries. According to his account, which he received from the lieutenant of the police,

* Coxe's Travels, vol. i. p. 390.

† Marshall's Travels in the years 1768—1770. London, 1773.

‡ Busching's Neue Erdbeschreibung, vol. i. p. 841.

‖ For 1781, p. 200.

§ The *Uyezd*, or district of Moscow, contains 117,352 deciatins and 6 sajins of ground.

Moscow contains, within the ramparts -		250,000 souls.
And in the adjacent villages are -		50,000
Total -		300,000*

An anonymous author, in the year 1787, reckons that in summer the number of inhabitants in Moscow amounted to about 300,000; which number, by the return of the nobility from their estates, with their numerous servants, and the influx of Russian and foreign merchants in winter, was augmented to about - - 400,000

In the same year, in the *Moskovskoi uyeza*, or district of the capital†, paying taxes, were souls

Under the jurisdiction of the government	Males	10,159	
	Females	10,895	
			21,054
Property of the nobility	Males	7,137	
	Females	6,910	
			14,047
Total population of Moscow and the district -			435,101

According to this statement, the district of Moscow alone, without the capital, only contained 35,101 peasants.‡ Trusting to this statement, the general population of Moscow and its district, might be estimated at about 440,000 souls; because, although most of the nobility come into town to pass the winter, yet some of them always remain at their country estates; and these must be added to the above total. I am inclined, however, to question the accuracy of this estimate, and think it extravagant.

Mr. Helier reckoned the population, about 1805 at 250,000 fixed

* Coxe's Travels, vol. i. p. 391. † Not including the capital.

‡ Istor. i Top. Opis. Gorod. Mosk. Gub. p. 3, 4, and 92.

inhabitants, and 30,000 retainers and servants of the nobles, who only reside in it during winter.*

Herman, in the year 1790, deemed the population of Moscow to be 300,000.† Storch reckoned the general population above 400,000, about the end of the 18th century.‡ Richter, who is but a late writer, and has given a compendious view of Moscow, states its population in summer to amount to 200,000, and in winter to 300,000 souls ‖: and Wichelhausen made a calculation in the year 1803, of the population, according to which it amounts to 270,880 souls; but he thinks it may be stated roundly at 300,000. §

In the history of Moscow, contained in the fourth volume of the Geographical Dictionary of the Russian empire, published in the year 1805, the editor, Mr. Schekatof, states the population of Moscow, in summer, at above 200,000 individuals, which is augmented in winter by the return of the nobility with their retinues from their estates, and the influx of Russian and foreign merchants to about 400,000 souls.

This account is evidently false. Moscow may have contained 200,000 souls in summer: but if it contained no more, its population never did amount to 400,000. The half of the population of Moscow are not birds of passage. An influx of 200,000 souls at once, would be like an invading army! Besides, according to Table II., from the same author, and in the same year, the population amounts only to 216,953: this must be his summer population, though said to be *inhabitants* in general; and his own *data* demonstrate a false calculation in the same Table.

By Table III. the population, consisting of the various classes of society there, and hereafter stated, amounted to 312,000.

* Clarke's Travels.

† Statische Schilderung von Russland in Ruchsicht auf Befolkerung Landes beschaffenent Berghen, Manufakturen und Handel 1790, p. 20.

‡ Historisches statisches Gemáhlde des Russischen Reiches, am ende des achtzehnten Jahrhunderts, p. 58.

‖ Glizze von Moskva. Leipzig, 1799.

§ Zúge zu einem Gemáhlde von Moskva, p. 231. Berlin, 1803.

After the invasion of Russia by the French in 1812, the number of the inhabitants of Moscow was comparatively small; and although since that period Moscow has recovered its population with astonishing rapidity, yet it did not, probably, in the year 1817, amount to 300,000 souls; nor near that number: and I question whether it contained even 200,000 individuals.

Taking it for granted that the population was 300,000, in the same Table it is stated that the males amount to 197,482, and the females to 114,518; shewing that there are 82,966 more males than females. There is no doubt that the males greatly exceed the females in number; and this prominent feature in the population of Moscow is easily explained: 1st. The regular clergy and Monks are not permitted to marry, and their number, probably, amounts to nearly 3000. 2d. Of the number of soldiers, amounting to nearly 22,000, many are unmarried, and but comparatively few of those who are married, have their wives in the capital. 3d. There are more male than female servants in Moscow; and of those males who are married, many leave their wives in the country, and most generally at the country-seat of their master. 4th. Many bricklayers, house-painters, masons, and carpenters, besides isvostchiks, labourers, &c., induced by high wages, come to Moscow from the environs and the neighbouring governments, and leave their wives and children at their homes, whither they return in winter. Those who return home are replaced by many more peasants, who come into town to pass the cold months, — as isvostchiks, ice-cutters, &c., also without their wives.

Following Table III. in the distinctions of the population, it has been already remarked, that Moscow is well furnished with religious establishments. Table III. also shows us that the city is well supplied with clergy. The religious establishments, consisting of cathedrals, churches, and monasteries, amount to 348, exclusive of *chasovnyas*, or chapels, to which, I imagine, no clergy are solely attached. If we divide the number of clergy (4779) by the number of religious institutions (348), we shall have a dividend of nearly

fourteen clergy to every institution. To each cathedral and monastery, a number of regular clergy belong, as well as to some of the principal churches. To the parish churches, one clergyman and a deacon are generally attached. Suppose the population of Moscow, at the highest, to be 300,000, this number, divided by the total of religious institutions, gives a dividend of above 862; showing that there is a religious establishment for every 862 of the inhabitants.

The population, 300,000, divided by the number of clergy, 4779, gives a quotient of nearly 63; demonstrating, that for every 63 individuals of the population, there is a clergyman of some rank or other; and, consequently, that they themselves constitute the sixty-third part of the population of Moscow.

The population, 300,000, divided by 10,732, gives nearly a dividend of 28; proving that the 28th part of the population consists of the nobility.

I have reason to believe, that the number of troops seldom falls short of, but frequently exceeds that named in Table III.; consequently, they form a 15th or 16th part of the population.

The population, 300,000, divided by 11,885, gives a quotient of above 25⅓; showing that one individual in somewhat more than 25 inhabitants, is a merchant or dealer.

The burghers form nearly a 15th part of the population, by the same mode of calculation.

The reader will remark the vast number of domestics in Table III., in proportion to those by whom they are chiefly kept, — nobility, clergy, merchants, burghers, and foreigners; not equalled in any civilized city or nation: they form about a 7th part of the general population.

The number of foreigners from the different countries of Europe and Asia, dwelling in Moscow in the year 1787, was calculated to be 10,000. *

* Istor. and Topog. Opis. Gorod. Mosk. Gub. p. 4.

Wichelhausen also estimates the number of foreigners at 10,000 in the year 1803, but on what authority we are not informed. * Schekatof gives the same estimation in the year 1805. †

I do not doubt that all these calculations were very extravagant. See second part of Table II. According to Table III., the number of foreigners amounted only to 1410 in the year 1817; which, at first sight, may appear too small to any individual acquainted with the population of Moscow; but I adopt it without hesitation. Since the late ukaz of the emperor, which grants particular privileges to merchants who are Russian subjects, many of the foreign merchants were induced, or forced by their interest, to enrol themselves in the list. Consequently, they and their families must be subtracted from the former number of foreigners, and added to that of the natives. Besides, the year 1812 and its consequences, drove a number home to their native countries.

There is no question, that the Germans form by far the largest body of the foreigners; the French are also numerous; the British probably amount to 200, including children. ‡ The remainder consist of Poles, Swedes, Danes, Dutch, Spanish, Portuguese, Italians, Greeks, Turks, Georgians, Kalmuks, Tartars, Armenians, Bucharians, Chinese, Arabians, &c. many of whom are Russian subjects. Of this number, of course, a few are Mahomedans, but the greater part are Christians.

The foreigners are chiefly professors, clergy, physicians, surgeons, apothecaries, bankers, merchants, teachers, artists, and mechanics.

Since the above was written, we find Table II., the second part of which shows the number of foreigners in 1805, to have been 3811, and is particular in distinguishing their nations.

Under the sweeping head of " All other descriptions," in Table III., must be included the greater part of the females, the children of different classes, and the whole of the peasantry. The distinctions

* Gemahld. von Moskwa, p. 230.

† Slovar Geograph. Rosüs. Gosudarst. under Moskva.

‡ Vide Table II.

of about the third part of the population are given us; but under "*All other descriptions*," we have nearly 204,000 of whom we know nothing more. It is unquestionably a false statement.

I regret, after having devoted so many pages to the investigation of the real population of Moscow and its component parts, that we should be so bare of correct information. I have examined all sources for a true and impartial statement, founded on proper documents, and have only found approximations and deceptions; but the way is cleared for the investigation of others, and the continuation of our researches. It is, in fact, doubtful whether the real population of Moscow, in the winter of the year 1819, exceeded 200,000 souls.

In the year 1780, the births in Moscow and the districts were 8621, and the deaths 3702. * It is stated by Richter in 1799 †, as well as before, by an anonymous writer in the year 1787, that the number of births always surpasses the number of deaths. ‡ From the latter authority, I have extracted the following Table, for four years, shewing the number of births, deaths, and marriages.

YEARS.	BIRTHS.		DEATHS.		MARRIAGES.
	MALES.	FEMALES.	MALES.	FEMALES.	
1783	3636	3306	2770	2490	1427
1784	3510	3178	2603	2376	1426
1785	3480	3387	2319	2117	1496
1786	3516	3257	2771	2476	1418
Total.	14,142	13,128	10,463	9459	5767
Total of both sexes.	27,370		19,922		
Mean number of these 4 years.	6842½		4980½		1341¾ 1441/4

* Journal of St. Petersburgh for 1781.

† Glizze von Moskva, p. 7.

‡ Istoritch. & Top. Opis. Mosk. Gub.

By Table III. it appears, that the total number of births in the year 1817, amounted to 3437, of which the males form considerably more than a half. Admitting the population of Moscow, in the above cited four years, to have been 400,000, the average number of births is 6810. If the population amounted to 300,000 in the year 1817, and the births only to 3437, there is a vast disproportion of births in comparison to these four years: *i. e.* a great proportional diminution of the fecundity of Moscow, of which there is no other proof.

I insert the following interesting table regarding St. Petersburgh here, on account of reference made to it hereafter. I shall only remark, that in the year 1818, 7968 children in the residence were born. Now I am not aware that its population has ever been estimated at above 250,000 souls, and certainly never above 300,000 souls. Yet in 1817, at Moscow, supposed to have a population of 300,000, there were only 3,437 births; and at Petersburgh in 1818, 7968 births. As it is impossible to impute the relative disproportions to the greater fecundity of the latter city, these facts seem to confirm our opinion, that the population of Moscow in 1817, has been much over-rated.

Comparative Table of the births and deaths in St. Petersburgh in the year 1818.*

In the course of the year 1818, there were born at St. Petersburgh 4176 males, and 3992 females; total 7968 children: 335 less than in 1817. In this number were 1056 of the catholic and protestant communions, equalling the seventh and eighth part. The greatest number of births (679) happened in the month of January, and the smallest (501) in the month of May. The number of births among the protestants was to that of the catholics as 5½ is to 1. There died 5833 males, and 3757 females; total 9590 individuals, making 334 more than in 1817, and 1622 above the number of births. In

* From "Le Conservateur Impartial." No. 3. 1820.

this number, 1177, that is to say, the eighth part, were of the catholic and evangelical communions. The number of deaths among the protestants is to that of the catholics as $5\frac{2}{3}$ is to 1. Died from different accidents 359, among which 100 were drowned, 12 hanged themselves, 9 cut their throats, 3 shot themselves, and 4 poisoned themselves. The mortal diseases were convulsions, which carried off 2260 children, almost all in infancy; consumption 1744; and the putrid fever 1664; unfortunate *accouchements* 62; the small pox 60. The greatest number of deaths (987) happened in July, the smallest in February and March, (719), and (741): 107 had attained the age from 75 to 80 years; 94 that from 80 to 85; 38 that from 85 to 90; 17 that from 90 to 95; 12 that from 95 to 100; 7 that from 100 to 105. There were 1272 Greek, 239 protestant, and 38 catholic marriages; total 1549: 77 less than in 1817. The greatest part of these marriages were celebrated in February, and the smallest in March and December by the protestants.

The deaths in 1817, according to Table III., amounted to 1797 adults, and 2666 youths; total 4463. When we consider the nature of the population, the number of deaths of males, though considerably greater than that of females, is not proportionally so great as might have been expected. If the reader will compare the statement of the population, of births and deaths from the St. Petersburgh Journal, with the above, the wonderful contrast between males and females, and between births and deaths, will forcibly strike him.

From the relative statements of population, births, and deaths, in Table III., no general conclusions can be drawn. Were it accurate, it only suits the year 1817. And since the burning of Moscow in 1812, the population has been yearly, nay, daily and rapidly increasing. Till once the city be re-established, and become less liable to change, such tables will afford no general information upon which we can found any certain deductions, for more than one year. If accurate tables were drawn up, they would be useful.

I expected to have found in Table III. a statement of the diseases

by which the departed had been carried off. I am not sorry, however, at the omission; because, although the police demands daily reports of all the sick and their diseases, these reports are not satisfactory. The number of births and deaths can be accurately ascertained by the police registers; but as for the diseases, they would afford no general conclusions, a wrong name often being given: and the statements being frequently made out by *Pode-Lekars*, or under surgeons, who prepare such statements, without taking any trouble, merely to satisfy the police.

I believe the same objection might be made to the famous London Bills of Mortality, on which so many reasonings have been founded.

The number of accidental deaths, according to Table III., compared with what occurs in other capitals, must appear remarkably small.

Violent deaths, by the same table, also amount to few in number. I question the veracity of both statements.

I believe that self-murder is a crime, comparatively speaking, rare in Russia. Admitting that double or triple the number occurred, what proportion would that bear to the sad annual reports of Paris and London, making all due allowance for the difference of population. In the year 1817, the total number of self-murders amounts only to 12, out of a population of 300,000, or at least of 200,000.

Every foreigner must be struck, and forcibly struck, with the admirable police of Moscow and of Petersburgh. Call it a military police, or what you will, it is complete in its mechanism; all its ramifications act in union, and the legitimate objects of a real police, the good government, tranquillity, and safety of the inhabitants of the city, are obtained.

The police of Moscow well deserves the attention of the legislator and the philanthropist, who, in regarding the great machine in action, naturally will be desirous of knowing something of it in detail. Our limits will only allow me to trace the outlines.

The organization of the police of Russia was begun by Peter the Great in the year 1718; greatly reformed by Catharine the Second,

in the year 1782; and brought to perfection in the reign of Alexander the First.

For the better government of the city, we learn from Wichelhausen, that, early as the year 1712 *, Moscow was divided into twenty quarters, called *Chasti*, which contained 88 subdivisions called *Kvartals*. In the year 1792, according to the author of the *Putyevoditel Moskvŭi*, the division was the same; nor are we aware of any change even at the present time.

The military governor of Moscow may be regarded as the representative of the emperor when his majesty is not there, and his jurisdiction naturally extends to all objects of public welfare. The *head police-master* is the chief of the whole system, and his duty is to take cognizance of all affairs connected with public order and security. He is always a person of high rank and confidence, and may be regarded, excepting in very unusual and urgent affairs, as the sole head of the civil administration of his own department. He makes his reports to the military governor and to the crown.

Under the *head police-master*, is placed the *Uprova Blaghotchiniya*, or police-office, where sits one of the *police-masters*, and two presidents; the one for criminal, the other for civil cases, and two counsellors chosen from the burgher class.

To the police office is committed the care of maintaining decorum, good order, and morals; it is also its business to look to the observance of the laws; that the orders issued by government, and the decisions of the courts of justice, are put in force. The attainment of these important purposes is effected by the following mechanism.

Each of the twenty *quarters* of Moscow has a *Chastnŭi Pristaf*, or inspector, appointed to watch over his district. The duties of this office are not less extensive than important. Every inspector ought to have an exact knowledge of the inhabitants of his quarter, over which a sort of parental authority is committed to him: he is the *censor morum* of his quarter; their out-goings and in-comings should

* A typographical error. Does he mean 1772?

be known to him, and his house must not be barred by night nor by day, but is to be a place of refuge continually open to all that are in danger or distress; he ought not to quit the town for the space of two hours without committing the discharge of his office to some other person. The constables, and the watchmen of his quarter, as well as the *kvartalnik*, or inspectors of the sub-divisions of his district, are under his command, and he is attended on all affairs of his office by two serjeants. He has his own office, and, together with a burgher, endeavours to settle disputes and affairs of minor importance. Complaints against unjust behaviour of the inspector may be brought to the police-office.

Every *quarter* is divided into two, three, four, or five subdivisions, called *kvartals*, the total number of which in Moscow, as mentioned, amounts to eighty-eight. Every *kvartal* has its head, who is called *kvartalnik*, or *nadziratel*, and sometimes *kvartalnŭi nadziratel*, who has under him an inferior officer as assistant. Each of them has a small office in his house; he keeps a register of all the inhabitants of his *kvartal*, examines and arranges all passports, settles slight altercations and petty affairs, and keeps a watchful eye on all that passes within his jurisdiction. The duty of the *kvartalniks* is indeed to assist and co-operate with the *chastnŭi pristafs*. They are obliged to carry to him, early every morning, a faithful report of all that has occurred in their districts. Affairs finished at home, the inspectors make their daily reports at 10 o'clock every morning at the *police-office*, in the Nikolskaya street, and arrange all their business with one of the *police-masters*, who presides here every day as judge.

In cases of difficulty, the head police-master is consulted; and in those of importance, and disputes which the police have been unable to arrange, recourse must be had to agreement, arbitration, or the decision of the tribunals of justise.

The number of watch-houses in Moscow in 1805 was 352, and now amounts to 360. They are called *butki*, or *butka* in the singular. They are really small substantial wooden houses, furnished with

stoves, and are inhabited by the patroles or watchmen.* Three watchmen live in each *butka*, who keep the watch by night and by day, taking their turns alternately every four hours. By this calculation the number of watchmen for the city amounts to 1080, of which 360 are constantly on duty by day as well as by night, and the remainder ready to give assistance in cases of emergency.

The watch-houses are mostly placed at the corners of streets, and in public situations. The watchmen are called *butoshniki;* are dressed in a coarse grey uniform ; are furnished with halberts when on duty, and have a soldier-like appearance. Besides their proper destination, they are to assist in taking up offenders, and in any service that their commanders or necessity may require.

I have admired the expedition with which quarrellers or drunkards are quieted by these people. If words and scolding or gentle correction have no influence, the whole watchmen of the butka are immediately summoned, and the disturber of the peace is lodged in safety in the watch-house till he becomes manageable, and in the morning his conduct is decided on.

Should a stranger in town not know his way home in the night, or have any fear, he has only to ask a watchman from the butka to accompany him, and a trifle will be highly valued for his services ; or should he be alarmed in the street, he has only to cry *butoshnick!* or *karaul, pomagai! i. e.* help.

This organization, and the extraordinary vigilance of the police, which would be competent even for a more numerous and more restless people, render all secret inquisitions unnecessary. The police takes cognizance of all persons in the capital ; travellers who come and go are subject to certain formalities, which render it extremely difficult to conceal the place of their abode, or their departure from the city. To this end, every householder and innkeeper is obliged to declare to the police the names of those who lodge with him, or what strangers have put up at his house. If a stranger or

* See View of one in Plate.

lodger stay out all night, the landlord must inform the police of it, at least on the third day of his absence from his house. The cautionary rules in regard to quitting the town are still more strict. Those who would leave, must publish in the news-papers their names, their rank in life, three several times, and produce the newspapers containing the advertisement, as a testimonial to the government, from which they then receive their passports, and without these it is next to impossible to get out of the empire.

A resident in Moscow who wishes to quit Russia, has a deal of trouble; he must first get the certificate of his conduct, that no complaints of debt are lodged against him, and that nothing retards his departure from the *kvartalnik*. This testimonial he must himself present to the *chastnŭi pristaf*, who furnishes him with another certificate. This last he again personally presents to the head police-master, which being signed, he goes to the printing-office and delivers it to the conductors of the Moscow government newspaper; all these previous steps being necessary to obtain insertion, the name now appears in the news-paper three times. A petition is next presented to the military governor, and afterwards a personal application is made to him in the morning. The passport is then ordered, and may be got in a day or two, or, if well managed, almost immediately.

On my departure from Moscow in the year 1819, such was the *routine*. At Petersburgh I was obliged to go to the College of Foreign Affairs to get the passport of the military governor of Moscow, Count Termasof, there signed; and the same ceremony was repeated at Cronstadt, though the sails of the ship, lying without the mole, were partly spread, at my arrival there.

These regulations and forms secure the creditor of the person about to depart, and enable the police to keep a near inspection of all suspected characters.

The regulations for the arrival of strangers are less strict. Having deposited their passports at the Zastava, they, on the following day, present themselves at the chancery of the military governor, where an examination takes place whether their persons agree with the

description in the passport; as to their remaining a shorter or longer time in the capital; what is their rank, and their objects in travelling; and according to the statements they make, a passport of residence either given them here, or they are sent to the proper office for its obtainment.

When the traveller has fixed on his lodging or apartment in an inn, the landlord sends this passport to the kvartalnik, who, after inscribing it in his book, and indicating a reference on its back, returns it to the bearer.

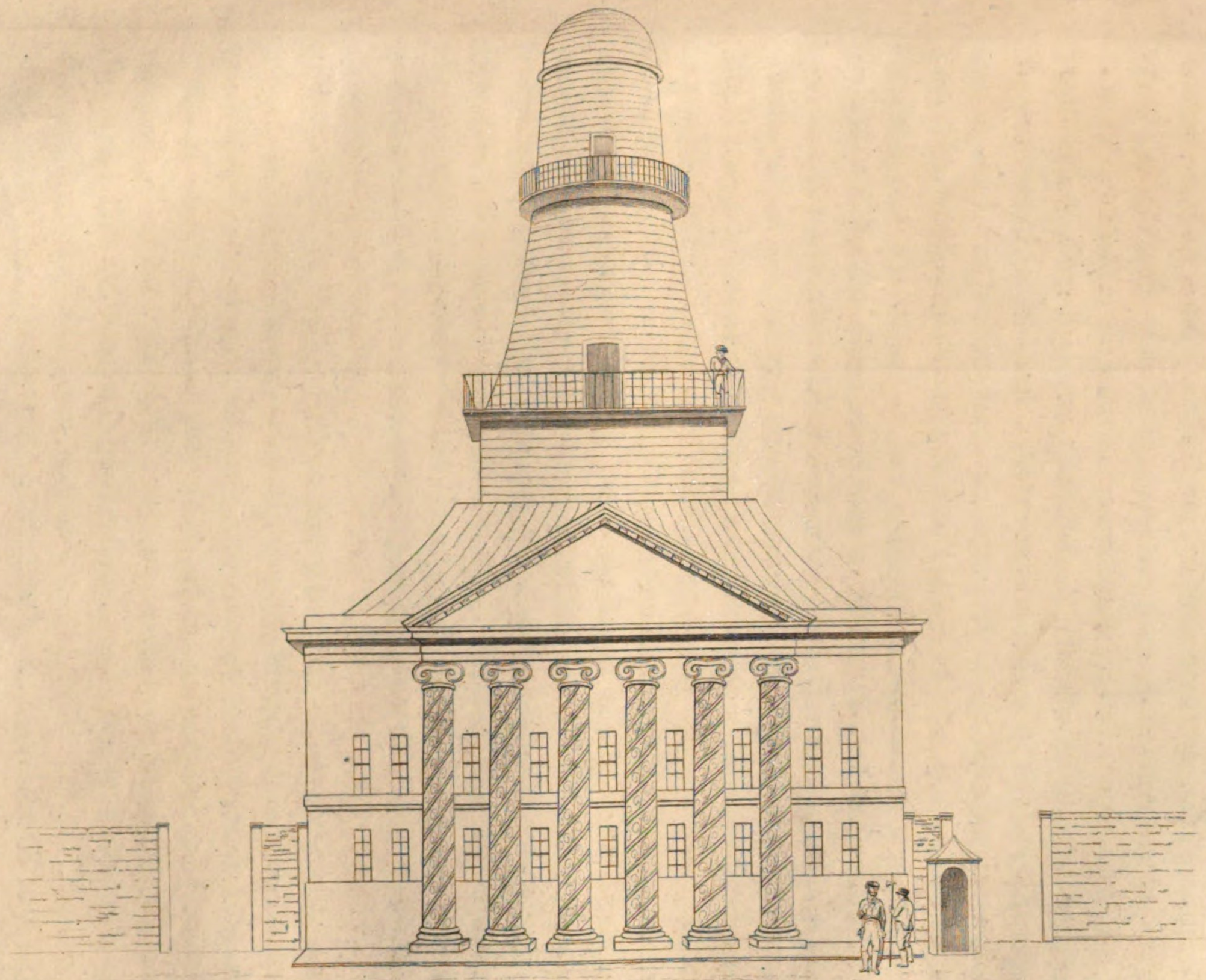
Foreigners resident at Moscow, and not employed in the government service, nor belonging to a corporation, are obliged to change their *billet of residence* twice a year, and pay each time ten roubles.

"The great mixture of foreign inhabitants of all nations, renders this inspection at all times, but especially at certain critical periods, highly necessary. There are always, in large populous towns, disorderly people, adventurers and impostors, who by bold projects, by an infamous industry, or by criminal stratagems and tricks, seek occasion to disturb the quiet of civil society, or to rifle the purses of the public. The lenity of the government, the hospitable reception every honest stranger here enjoys, the easy and various means of gaining a livelihood, and the unlimited permission, attended with so many difficulties in other countries, of pursuing them in a lawful way, without distinction of nation or religious profession; all these and other advantages are, however, not always sufficient to restrain such people within the bounds of propriety and decorum." *

As connected with the police, we must next notice the *syezjii domes* of the quarters. Each of the twenty quarters of Moscow is provided with a *syezjii dome* †, or a kind of *police-office*, or assembly-house. These edifices are built in such a style as to form no mean ornament, while they give an agreeable variety to the city. They

* I am indebted to Storch, in his Picture of Petersburgh, for this quotation and some remarks in this chapter.

† These words have a reference to *syezd*, an assembly; and *dome*, a house; which makes "assembly-house," as they really daily are.



A Police Office

Published Nov.r 1. 1823. by T. Cadell, Strand, London.

are mostly two stories in height; their centres are embellished by Ionic or Doric columns, with triangular pediments over the general entablatures. From the middle of their roofs spring high wooden yellow-painted towers, with square bases, supporting balconies of the same figure, and a door opening to each side: above this, these towers are round, and have a second balcony of a circular form near their cupola-like summit, (See Plate.) In these towers watchmen are continually stationed. As soon as a fire is discovered, signals are made by night or day, by means of which intelligence is conveyed immediately to the whole police of the city, and the fire-engines and fire-company are instantly in action. As may be seen by Table III., the number of fires in 1817, as well as in other years, was small, compared with the number of similar accidents in Moscow in former times, owing chiefly to the yearly decrease of wooden, the increase of stone buildings, and the active exertions of the well-organized police.

These edifices are occupied by the smaller police-offices and those attached to them. Behind them there is generally a square, consisting of houses for the inferior people attached to the establishment, and stables for the horses of the fire-engines. The house of the *over-police* master general, Shulgin, situated near the archive of the College of Foreign Affairs (No. 183 of Plan), is a larger building, and surrounded by a more magnificent tower than the other syezjii domes.

A head-police master; three police-masters of high rank; a police-office; twenty inspectors; twenty syezjii domes; eighty-eight kvartalniks, and eighty-eight subalterns, their assistants: 360 watch-houses; 1080 watch-men; above 200 constables; a company of Kossacks; another of gendarmes, and a great number of horses form, then, this great and expensive establishment, and secure the tranquil government of this important capital.

To enter into all the grievances laid to the account of the police of any great town would be endless. I will only add, that, like all human systems, the police of Moscow has many such, and some

imperfections: but a better system, perhaps, no where exists; and I would hope that the bribery so much talked of by foreigners, as existing among, and governing the police, may have been misrepresented, or the colours laid too strongly on; and that the liberties they take, and the oppressive measures they sometimes adopt, are only the exuberance of their power.

The Russian bath, or *banya*, is highly deserving the attention of the stranger, not only as an object of curiosity, but as illustrative of national customs; as a source of recreation, and from habit a necessary to enjoyment, and, at the same time, a most powerful agent on the human system for the prevention and cure of diseases.

The real nature and value of the Russian bath seem never to have been duly appreciated beyond the confines of the empire. As it is my design in a future chapter on the diseases of the Russians, most strenuously to recommend that such baths should be erected at all the public hospitals in Great Britain, for the prevention, alleviation and cure of numerous disorders of the human frame; and as it is my wish that my countrymen should have a just idea of a *banya*, I have purposely caused delineations to be made, by which any architect will be enabled to erect them, and which all, after reading the explanation, will comprehend. It must be previously remarked, that the Russian baths are generally built of wood, in the way in which the peasants build their houses, and have, at least the public baths, but a mean and gloomy appearance.

The plates represent a bath supposed to be erected on a nobleman's estate. The *external* parts may be arranged according to taste; the internal arrangements are nearly the same in the bath of the prince as in that of the peasant.

Plate I. fig. 1.—Front view of a banya; fig. 2. grand section of the same, in which No. 1. is the common entrance, and store for wood, &c.; No. 2. 2. 2. private dressing rooms; No. 3. entrance to the baths on right and left, and general undressing room; No. 4. bath-room; *a* the furnace or oven, which may either open into the bath-room, or what is better, into No. 1., providing a sufficient communication

Fig. 1.

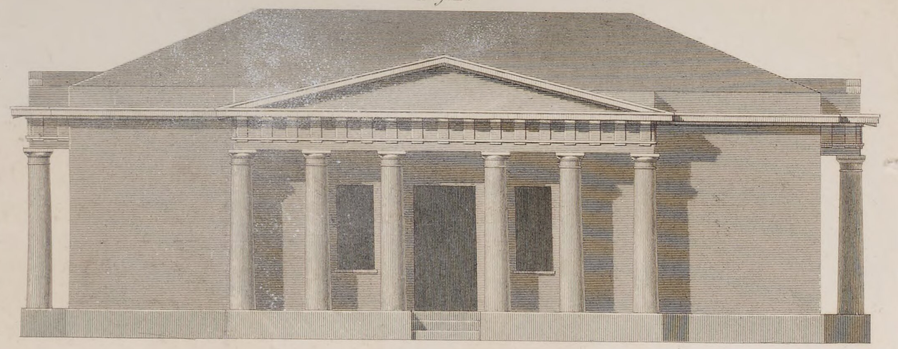


Fig. 2.

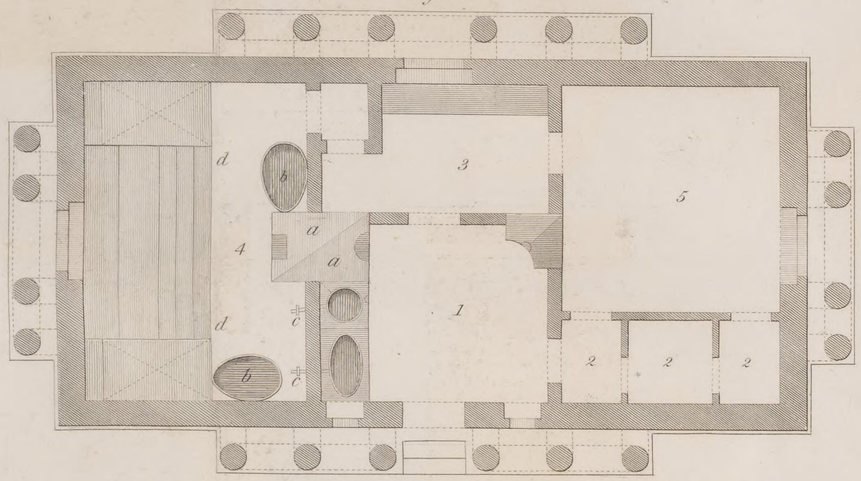


Fig. 3.

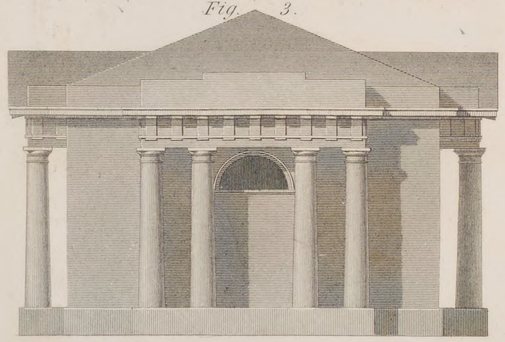


Fig. 4.

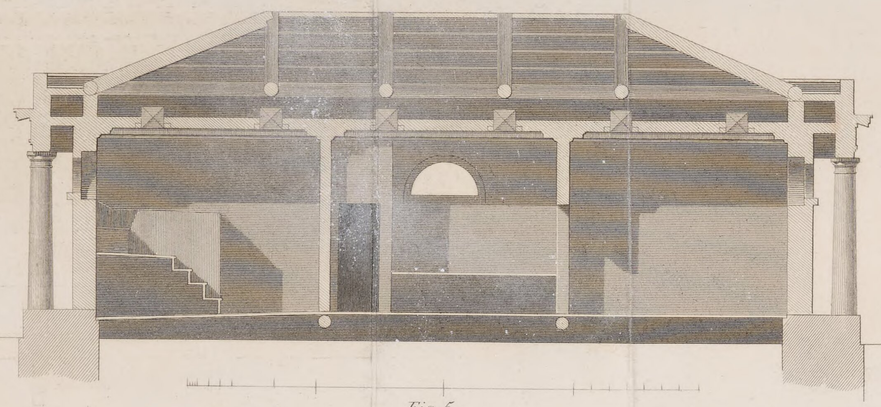
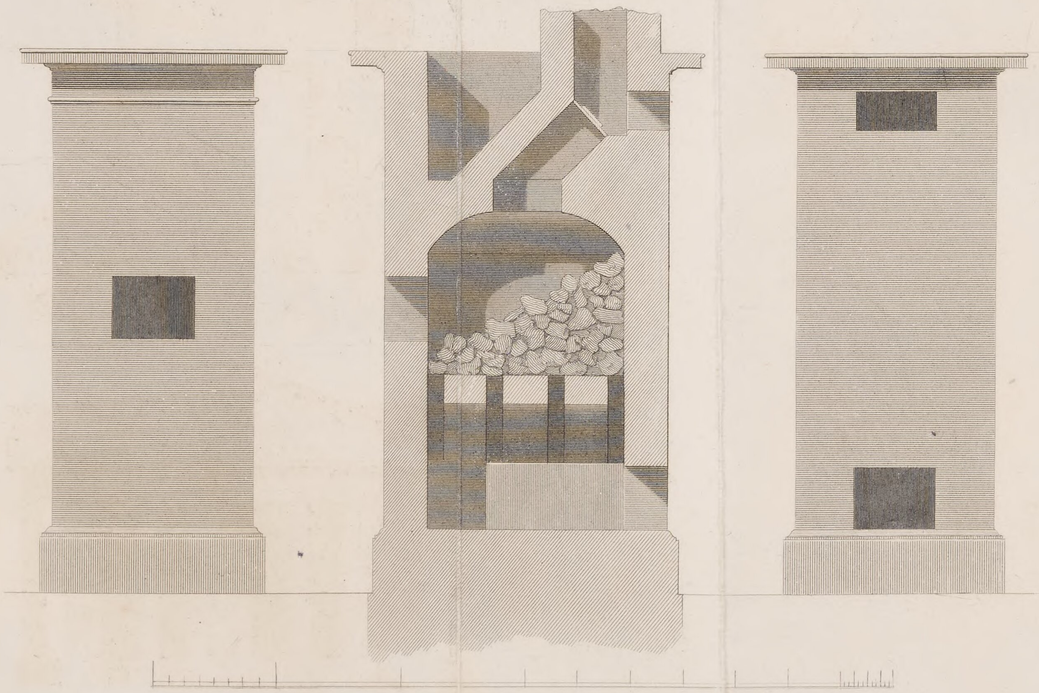


Fig. 5.



Views and Plans of a Russian Banya or Vapour Bath.

London, Published by Thomas Cadell, Strand, Nov.r 1825.

be established for the admission of vapour into No. 4.; *bb* tubs of cold water; *c c* stop-cocks, one for the admission of cold, and the other for the admission of hot water; *d d* flights of wooden stairs, better seen in Fig. 4.; No. 5. may also be fitted up as another bath-room, or in a nobleman's bath as a room of entertainment. Fig. 3. end view of the same banya; Fig. 4. longitudinal vertical section of this banya. Fig. 5. illustrates the manner of constructing the vaulted stove for warming the great field-stones which are laid over it.

Banyas are usually situated on the sides of rivers, or by canals or ponds, for the sake of a supply of water, which is raised in a laborious way by means of great levers, to the ends of which long ropes fastened to tubs are attached, and these tubs are emptied into troughs, which communicate with the reservoirs. No doubt, in Britain, for the same purpose the steam-engine would be employed, or the bath placed, when practicable, near a water-fall.

The stones, as represented over a vaulted oven, in the central part of Fig. 5. are heated by means of great wood fires till they become red-hot. Water is then thrown upon these stones, by which means the bathing rooms are immediately filled with vapour; and this process is repeated from time to time. Around the walls are flights of wooden stairs, and according to choice you take your station; the humid atmosphere being more or less hot, as you approach the top of the stair, or recede to the floor of the room. The Russians sit or lie and amuse themselves in this hot vapour-bath, whose temperature is as high as 40°, 45°, and 50° of Reaumur's thermometer *; and I have been assured by one individual, though I scarcely believe it, that he is capable of supporting, for a short period, no less than 55° of Reaumur.† Those unaccustomed to this practice, will do well to commence with 35° or 40° Reaumur ‡, and to increase the temperature gradually, as they can bear it; then they will run no hazard of being scorched, like Dr. Clarke, or of communicating to strangers false ideas of the nature of this excellent usage, especially in the rigorous climate of Russia.

* 122°. 133°.25. 144°.50. F. † 155°. 75. F. ‡ 122°. or 110°.75. F.

In a short time such a profuse perspiration breaks out all over the body, as cannot be conceived without being seen, or actual experiment. Every pore is open, the whole system is thrown into a delightful lassitude, and the pleasurable feelings are not to be described. The enjoyment is still heightened by a servant pouring buckets of warm water over your reclining body. It is a common practice also for the Russian bathers to be rubbed and even flogged by the *bathing-women*, with *víniks*, or bunches of the leafy twigs of birch, and then to be rubbed down with linen, cotton, or woollen cloths. From time to time they descend from their heights, stand in a tub of cold water, and have hot or cold water, and sometimes both alternately, poured or dashed from buckets on their heads and over the whole body. The floor is perforated with holes to carry off the water.

In summer and autumn, the Russians also run from the bath while the perspiration is trickling off them, and plunge into the adjoining river; and in winter, roll themselves in the snow; and some repeat this practice two or three times before quitting the banya.

Most of the public baths in Moscow have spacious court-yards belonging to them, furnished with benches, where the bathers in summer dress and undress; and for the most part, it is divided into two by a high wooden palisade, one half being for the males, and the other for the females. Promiscuous bathing is now much more rare than formerly, there being also two banyas, or bathing rooms.

The nobility generally have their own private baths, with dressing rooms, and every convenience.

The hospitals and public institutions of Moscow are also furnished with banyas.

For ten kopeeks, or a penny, the peasant enjoys his weekly bath, and most generally on a Saturday evening; to him, the most desirable luxury, after *votki*, his nectar.

Greece and Rome had their boasted baths, as a means of promoting health and strengthening the body, as well as a luxury. The original destination of such baths, however, seems to be nearly

forgotten in Europe, while a more potent substitute, the banya, is in daily use in Russia.

According to Table III., there were no less than 1050 private baths, and 41 public baths in Moscow, before the invasion of that capital in the year 1812; and the same authority informs us, that there existed in 1817, 600 private, and 63 public baths; a number increased since that period.

In another place it will be our duty to examine into the physical and ultimate effects of the *Banya*, and to notice the state of body, and the diseases which admit of its use, as well as to deliver some rules for the regulation of its employment.

In regarding the description of the plan, it will be remarked that the number of popular schools in Moscow amounts to twelve.

I believe these popular schools had their origin under the administration of Catharine the Second. In them are educated the children of the common people. They are taught reading, writing, arithmetic, Russian history, geography, and the first principles of morality and religion; and by far the greatest part at the expence of the crown. I have heard that the number of scholars in the whole of these schools amounts to some thousands, but notwithstanding their importance, my attention has never been particularly given to their real state, administration, or utility.

By throwing the eye upon the plan, it will be remarked, that the great earthen rampart, or boundary, called *Kammer-Kollejskoi Vall*, forms an irregular oval, or rather rhomboid, penetrated, at various parts, by the great and small roads, at the zastavas, or barriers.

The *Kammer-Kollejskoi Vall* was formed by digging a ditch, and with the earth removed, elevating a bank on the city side. The depth of the ditch is generally about six, eight, or ten feet below the surface of the surrounding ground, while the elevation of the bank is as many above the same level; so that this barrier, from accidental circumstances, varies, reckoning from the bottom of the ditch to the top of the rampart, from twelve to sixteen feet. In a

few places, as near the *Three Hills*, its height may be considerably above twenty feet.

This rampart, consequently, forms an essential barrier to the entry of all kinds of equipages to the city, except at the regular gates, or, as they are called in Russ, *Zastavas*. It is true, indeed, that sometimes the banks are broken down, the ditch in part filled up, and a road thus established for *Drojkies* and *Telegas*; but when the police get intelligence of this it is repaired.

The general estimate of the circumference of Moscow around the Kammer-Kollejskoi Vall is 40 versts *, or above 26½ English miles.

The length of Moscow within the Kammer-Kollejskoi Vall, is seven versts and 300 sajins, and its breadth is 11 versts and 30 sajins. †

The greatest diameter of Moscow, from the extremity of the Nemetskaya Sloboda, or German suburb, to the south-west end of the Devitchei Pole, or Virgin Field, measures 11 versts and 30 fathoms, or nearly eight English miles; and the least diameter is seven versts and 300 fathoms, or above five British miles. ‡

Were the Kammer-Kollejskoi Vall a regular figure, and the circumference of Moscow 40 versts, it is clear that its medium diameter would be 13⅓ versts; but as Moscow is of a rhomboidish form, with many irregular projections, no measurement can be given as an exact diameter. It deserves, however, to be investigated, whether the circumference of the Kammer-Kollejskoi Vall has not been overrated.

West of the *zastavas* are elevated two handsome white-washed obelisks, surmounted by *golden double-headed eagles*, the imperial arms. For these ornaments, the city is indebted to the late military governor, Count *Chernishef*. Two neat guard houses, one on each

* Vide Istor. & Topograph. Op. Gorod. Mos. Gul. p. 15. Richter's Moskwa, p. 2. Wichelhausen Zuge Zu einem Gemahlde von Moskwa, p. 42. Slovar Geograph. Rossiis. Gosudarst, vol. iv. p. 391.

† Slovar Geograph. Ros. Gos. vol. iv. p. 391. Ist. & Top. Opis. Gorod. Mosk. Gul. p. 15.

‡ Wichelhausen Gemahl. von Moskwa, p. 42.

side, faced by arcades, are also erected, with sentry-boxes before them for the soldiers on duty. A boom, or *schlagbaum*, which stretches across the entry to the city, rests upon a wooden pillar, and acts like a lever, and is elevated or let down, according to pleasure, by means of a long chain.

At every zastava is maintained, night and day, a regular military guard, consisting of a superior officer, and, I believe, 24 soldiers. It is the duty of the officer to examine the *Podorojnaya*, or *passport for post-horses*, of every traveller, to observe persons in travelling equipages, and, indeed, in every equipage, before it passes the gate, especially those which contain suspicious characters. A clerk makes a report in a book of the names of travellers, agreeably to the information of the passport, and if they are to remain at Moscow, he retains it, and generally gets a trifle for his trouble. These books and passports, as well as all reports, come daily under the eye of the police of the city.

Clarke has given a frightful description of his adventures at the *Tverskaya Zastava*, on his arrival at Moscow; and Raymond seems to have wished, at least to be equal with him. "Le pavillon," says he, "où l'on demande les passeports est à gauche. Il n'est point de pays en Europe, ou les voyageurs soient aussi tourmentés à leur arrivée, qu'en Russie. Il faut outre l'examen que l'on fait à la porte, que les passeports et autres papiers soient vûs par le commandant et par l'intendant de la police. On est conduit chez ces Messeiurs par des officiers de police, subalternes que vous accablent de mille questions impertinentes et deplacées, devorent vos effets des yeux, et font même quelquefois main basse dessûs, lorsqu' on ne les surveille pas de três près." †

There is much reason to believe, admitting that improprieties

* In twelve views of Moscow, published by Ackerman in 1813, is a good representation of the *Ragojskaya Zastava*, of the Vladimir road.

† Raymond's Tableau Histor. Geograph. Militaire et Morale de l'Empire de Russie, vol. ii. p. 254.

frequently occur, yet that the disasters of foreigners are often owing to their ignorance of the Russian language and customs, and are caused by their own haughty conduct, and studied contempt of the people they are among. Such histories, however, fill up a part of their journal, and give it a more romantic interest.

All strangers, if they have rank, should take care to make it known at their arrival in Russia, and particularly when travelling. At the *zastavas*, gentle conduct, and a trifle of money, according to custom, are the best agents for making your arrangements, and being treated in a gentlemanly manner. I have never suffered any impertinences or hindrances in passing numerous barriers in Russia, and have employed no other means. Strangers would do well to attend to these hints.

The following table exhibits the number and the names of the zastavas, and also the names of the roads which commence at these zastavas, and the chief places with which these roads more immediately communicate. It is necessary to remark, that the zastavas, in the year 1783, were 18 in number, but for many years, only 16 have been reckoned, as in Table III. Some of them are known by two names, both of which we have put down.

The zastavas are generally divided into *chief*, as they are the openings to the great roads; and *small*, because the roads lead from them to places of no great consequence, or to villages and country seats.

No.	Zastava.	Names of Principal Roads.	Communication by means of these principal roads, between Moscow and other countries, towns, and villages.
1	Tverskaya	St. Petersburgh	Between Moscow and Petersburgh, and, consequently, Tver, Novgorod, &c. Not far from the zastava, a road turns off to the New Jerusalem, called *Voskresenskaya Doroga.*
2	Miyuskaya	Dmitrofskaya	Towns of Dmitrof, Vologda, Kashin, &c.
3	Troitskaya, or Perislavskaya	Troitskaya.	Troitskoi monastery, Pereslavle, Kostrom, Galitch, Vologda, Ustgug, Archangel, &c.
4	Sokolnitskaya	Village-road	Ostankina, by a road through the *Marina Rostcha*, a forest.
5	Preobrajenskaya	Ditto	Strominskoye, Yureva, Polskii, &c.
6	Semenovskaya	Ditto	Ismailof.
7	Prolomnaya	Ditto	
8	Rojojskaya	Vladimir	Governments of Vladimir, Nijni-Novgorod, Pensa, Simbir, Perin, Orenburg, Tobolsk, Irkutsk, Ural, Bucharia, and China.
9	Pokrovskaya	Kolomnas. At the village Lyuberits, a road goes off to Kasimof, &c.	Kolomna, Riasan, Tambof, Astrachan, Georgia, and Persia; Kasimof, Pensa, and Saratof.
10	Spaskaya	Village road	Melnitsa, Ostrof, Petrovskoye, Miatchkovo, &c.
11	Danilovskaya		When there was a bridge across the Moskva river here, it conducted to villages, &c. It is used in winter.
12	Serpuchovskaya	Serpuchof	Towns of Serpuchof, Tula, Orlof, Voroneje, Kharkof, Kiof, Asof, Malo-Yaroslof, and Turkey.
13	Kalujskaya.	Kaluga	Malo-Yaroslof, Kaluga, Orel, and all Little Russia.
14	Derogomilovskaya	Mojaisk	Mojaisk, Viasma, Dorogobuje; governments of Smolensk, Plescof, Mohilof, Livonia, Esthnia, Poland.
15	Presnenskaya	Svenigorod	Svenigorod, &c.
16	Leynitskaya		Conducts to the *Sloboda* of the same name. Has neither zastava nor guard. Should a bridge be erected across the river, as is proposed, opposite this suburb, this road may become a great and useful communication, and is much wanted.

It is generally agreed, that the Kremle received its denomination from the Tartars, when they were in possession of Moscow, and that the term is derived from the Tartar word Krim, or Krem, which signifies a fortress.* The same appellation has been used as a general name for the fortresses at Novgorod, Kazan, Nijni-Novgórod, Susdal, &c.

The Kremle has been called the Fortress, the Palace, the Castle, the Citadel, the Holy Citadel, &c. by different writers, and of various nations.

In speaking of the state of Russia, from the year 1462 to 1533, Karamzin says, " The Kremle alone was deemed the town, all the other parts or quarters being called *Predmestia*, or suburbs. †

" The Kremlin," says Coxe, " stands in the central and highest part of the city, near the conflux of the Moskva and Neglina, which wash two of its sides." ‡ And Levesque, " Trois rivières la (ville de Moscou) baignent, la Moskva qui lui a donné son nom ; l'Iaouza et la Néglinna." §

Such descriptions have been copied, nearly verbatim, by a number of authors whom it would be useless to quote, down to Raymond, who also speaks of the Kremle as occupying " le centre de la ville, et la partie la plus elevée." ‖

I have made these remarks and quotations as an example of what often occurs in travels : the original writer has been mistaken, and all his copiers and successors have servilely followed his authority, without seeming to have made use of their own senses.

The Kremle forms the centre of Moscow, and although not the highest part of the city, yet when viewed from the east, south, or west, has a very elevated and commanding appearance. On the

* By some it has been supposed, that the name Kremle is derived from *Krepost Kremnei*, a *Flinty Castle*, an allusion perhaps to its great strength in ancient times. Vide Slovar. Geograph. Rosiis. Gosudarst. vol. iii. p. 854.

† History of Russia, vol. vii. p. 204. ‡ Coxe's Travels, vol. i. p. 393.

§ Histoire de Russie, vol. viii. p. 183.

‖ Tableau Hist. Geograph. Milit. et Moral de l'Emp. de Russie, vol. ii. p. 260.

Lavrôf del.

Edwd Finden sculp.

View of the Kremle from above the Kámenoï Most or Stone Bridge.

London. Published by Thomas Caddl. Strand Novr 1828.

north and north-east of the Kremle, the ground rises very gently toward the *Sucharova Bashnya*, or Tower of Sucharof, and the *Menstchikova Bashnya*, or Tower of Menstchikof, the site of which, with their vicinity, may be regarded as the highest situation in Moscow. There are many more very commanding spots within the city, as the middle of the *Tverskoi Boulevard*, the *Vshivaya Gorka*, the bank facing the *Taganka*, near the church of *Ilia Prorok*, or Elias the Prophet; which are as high, if not higher, than the Kremle. Indeed it is impossible not to remark, in riding along the Tverskaya, near the house of the military governor, or along the Stretenskaya, near the monastery of the same name, that the Kremle lies considerably below us. Even the Pokrovka Street is as elevated, if not more elevated, than the Kremle.

The first part of the description of Coxe is therefore obviously incorrect. The second part, as well as the description of Levesque, leads us to conceive something magnificent of the Moskva, the Yauza, and the Neglina, *which wash the sides* of the Kremle: yet, the Moskva-river is very shallow, and flows at some distance from the walls of the Kremle; the Yauza is but a rivulet; and the Neglinnaya is so paltry that it scarcely deserved to be called a rivulet, and was lately covered over, and cannot now be seen in this neighbourhood.*

By some it has been stated, that all the other divisions of Moscow surround the Kremle, which forms as it were a central point. Whoever regards the plan, will perceive the inaccuracy of this statement. The Kremle is not encircled by the Kitai-Gorod: on the contrary, the Kitai-Gorod adjoins the Kremle, or is bounded by it only on the eastern side; the high wall of the Kremle, running from the Moskva-river to the Neglinnaya, forms the partition. The south side of the Kremle is bounded by the Moskva, or rather by the Zemlianoi-Górod, on the south side of that river. The west side and north corner of the Kremle are bounded by the Beloi-Gorod.

* Vide descriptions of these rivers in the early part of this work.

By others it has been said, with more justice, that the Kremle and the Kitai-Gorod together form a central nucleus, which is surrounded by the other divisions of the city. This nucleus is entirely inclosed by the Beloi-Gorod, except on the south, where the Moskva-river, or rather the Zemlianoi-Gorod, on the south side of that river, limits both the Kremle and the Kitai-Gorod.

In the general history of Moscow I have had occasion to speak frequently of the Kremle, and of the changes which it has undergone at various periods, and the quotations from different authors will enable the reader to form an accurate idea of this celebrated triangle as it existed at the periods of their visits, and to contrast its former state with its present situation.

I shall first give a general description of the Kremle, and then a particular description of every object worthy of notice which it contains.

The Kremle of Moscow, taken as a whole, is one of the most singular, beautiful, and magnificent objects I have ever beheld. Its commanding situation on the banks of the Moskva-river; its high and venerable white walls, with numerous battlements; variously coloured towers and steeples; the number and the magnitude of some of its fine edifices, with their differently painted roofs; the variety of its cathedrals, churches, monasteries, and belfries; with their almost innumerable domes, gilt, tin-plated, or green: indeed, the whole picture presents at the same time a varied unity; a consonance and incongruity of objects; a contrast of ancient and modern works of art and taste; a beauty, grandeur, and magnificence indescribable, and altogether unique. To be conceived it must be seen, and when seen it never fails to excite delight or astonishment.

The views of the Kremle are almost all striking and beautiful, especially from the east, south, and west; because the surrounding ground, following the course of the Moskva-river, being lower, this grand division of the city is left open to full view. The landscape all along the banks of the river Moskva, when seen with a rising or setting sun, or when there is a black cloud on the north, east or

Lewitt del.

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View of the Kremle from near the Moskvaretskoi Bridge.

London Published by Thomas Cadell Strand Nov.r 1823.

west opposed to the point where the observer stands, beggars description.

The view from the neighbourhood of the Foundling Hospital; from the *Moskvaretskoi* wooden bridge; from the south side of the river above this bridge; from the church, near Toutelmin's house on the *Vshivaya Gorka*; from the Stone Bridge; from the *Krimskoi Brode*, from the south-west end of a meadow belonging to her Excellency the Countess *Orlof-Chesmenska*, above the Krimskoi-Brode; from the west bank of the Moskva-river, a little above the Stone Bridge, where are a number of wood-yards, are particularly deserving of notice. This last view takes in the Stone Bridge; and the Kremle rises beautifully from the surface of the river.

The traveller who will take a walk, commencing at the Moskvaretskoi bridge, passing by the south side of the Moskva and returning by the Stone Bridge on a fine day, will be delighted with the various appearances of the splendid Kremle at every step of his progress, and will be richly repaid for his labour. On passing by the south side of the small *communicating canal*, beginning at the three-arched bridge near the Polianka, called the Kozmodemianskoi bridge, and ending at a wooden bridge on the same canal, the view exhibits a remarkable contrast of magnificence and meanness. What sight more splendid than the Kremle in the back ground? In the foreground, what more disagreeable than the dirty canal, with its sombre ruinous banks, the extensive but shabby *ballote* (bog or marsh), an unpaved, filthy market-place, generally covered by innumerable loaded telegas, or small carts, and crowds of peasants in their rudest garbs?

The views from the Kremle are charmingly extensive and varied.* I merely describe that from the tower called Ivan Velikii, which in one respect includes the whole of them, it being the most elevated object in the Kremle, or indeed in Moscow. From this description, the reader may imagine how the view varies with a variation of height, or a change of situation. I must here remark, however, that

* See twelve Views of Moscow, published by Ackerman in 1813; and Clarke's Travels.

the description only suits the fine season of the year. The prospect in winter is altogether different: the varied summer-surface, being then covered with ice and deep frozen snow, presents but a dreary aspect, even when the sun shines most brightly.

Having ascended the Ivan Velikii by a circular winding staircase of above 200 steps, we come to the second balcony, where we take our situation. Directing the attention towards the south, the objects immediately beneath us are the cathedrals of the Assumption; the Annunciation, and the Archangel Michael; the palace and the Gronovitaya Palata; the palace of the Grand Duke Nikolai Pavlovitch; the walls of the Kremle, with their various towers; the *Spaskiya Vorotŭi*, or Gate of our Saviour; the Pokrovskoi Cathedral; the Borovitskiya Gates; the winding Moskva-river, with its quays and romantic banks; the Moskvaretskoi and the Vsesviatskoi bridges, and the Kremskoi Brode, the houses of Countess Orlof-Chesmenska, and of Prince Yusupof; Galitzin's Hospital; the Novo-Devitchei Nunnery; the Donskoi; the Novospaskoi; the Andreofskoi; the Simenofskoi and the Donilofskoi monasteries, rivalling each other in their fine situations; a crowd of churches with their innumerable domes and belfries; a variety of palaces, private mansions, and public edifices; especially the immense Foundling Hospital; open spaces; fields; gardens; market-places; spots covered with trees; and numerous ruins of the memorable year 1812. In the distance, the Sparrow-hill, covered by a high sombre wood; the village Kolomenskoye; the seminary of Perarva; the churches of the Starobriadsti, or Old Ceremonialists, with their beautiful and varied environs stretching to the distance of many versts, and diversified by hill and dale, woods and cultivated fields; all contributing their share to the grand *panorama.*

Going round to the west, the view embraces more of the objects of the Kremle and its walls; as the Gate of the Trinity; the church of the Twelve Apostles; the museum and the arsenal; the front of Pashkof's house; the exercise establishment office; the university; the Institutes of Catharine and Alexander; different hospitals; an

immense tract of the city with more level environs, including the Petrovskii forest; the Petrovskii Palace in ruins; the new prison; and other establishments.

From the north-east, the view includes the Chudof Monastery; the Voznesenskii Nunnery; the senate-houses; the great façade of the *bargaining shops* in the Kitai-Gorod; the towers of Sucharof and Menstchikof; the Foundling Hospital; and beyond it romantic ground on the banks of the Yausa; many churches and hospitals; an immense stretch of the city, varied by open spaces, gardens, markets, and the broken and elevated banks of the Moskva-river below the Moskvaretskii bridge; all surrounded by fine, and for the most part more level, woody, and gloomy environs than the view from the south, among which the Marina Rostcha, a large forest on the north, occupies an eminent place. Towards the east, the ground becomes more marshy and mossy, and of course more open.

The Kremle is situated on the north side, and near the centre of an almost crescent-curvature of the river Moskva, which flows before it. The top of its south wall may be about sixty or seventy feet above the level of the river, and the corresponding front of the Kremle overtops the wall, probably by 100 feet.

The Kremle, as I have mentioned, is of a triangular form; the south-west angle being obtuse, and is surrounded by a high wall or fortification, which is furnished with a great round tower at each angle; four steeples at four of its gates, besides numerous watch-towers of various shape and appearance.

The wall is built of brick, and the foundation is faced with the white miatchka stone.

Below the image of our Saviour, on the east side of the Spaskiya Vorotŭi, or Gate of our Saviour, we find the following Latin inscription, on a small square stone inserted in the wall; which being but rudely executed, and on account of its height not easily decyphered, has been copied inaccurately by different authors.*

* Coxe, vol. i. p. 393. Description of the Museum of Moscow. Putyevoditel Moskvŭi.

"Ioannes Vassilii, Dei gratia, Magnus Dux Volodimeriæ, Moscoviæ, Novogardiæ, Iferiæ, Plescoviæ, Veticiæ, Ongariæ, Permiæ, Volgariæ et aliarum, totiusque Raxiæ Dominus, anno XXX Imperii sui has turres condere jussit, et statuit Petrus Antonius Mediolanensis, anno Nativitatis Domini 1491. K. M. II."

On the west side of the same tower, under the image of the Virgin Mary, on a similar square stone, an inscription of the same import as the above is found in Slavonian, of which I here insert a translation, verbatim:

"In the year 6599 *, in July, by the grace of God, were erected these *srelnitsi*, or *towers for archers*, by order of Joann Vassilievitch, Sovereign and Autocrat of all Russia, Great Duke of Volodimer, Moskva, Novgorod, Plescof, Perm, Bulgaria, &c., in the 30th year of his reign; executed by Peter Antonius, from the town of Milan."

The walls of the Kremle and the towers were erected, as these inscriptions demonstrate, by Ivan Vassilievitch; and because the ancient walls built by order of Dmetrii Donskoi were in ruins, and Moscow had not yet a stone enclosure, Anton Friasin, in the year 1385 †, July the 19th, built a tower on the Moskva-river, and in 1488 he erected another called *Sviblofskiya*, with secret passages under ground. Marco, the Italian, raised the Beklimitevskiya tower: Peter Antonius Friasin built the two towers over the Borovitskiya and Konstantino-Elenskiyagates, as well as a third tower over the Phlorovskiya, now called the Spaskiya Vorotŭi, or Gate of our Saviour. The tower on the river Neglinnaya ‡, was completed in the year 1492, by an architect now unknown. The whole castle was then surrounded by a high, strong and thick wall, and the Great Duke ordered not only all the nobility's houses, but also the churches, should be demolished, so that all round, between the wall and the town, there should be a space of not less than 109 sajins, or 763 feet

* Reckoning from the creation of the world, A. D. 1491.

† Certainly 1485; — a typographical error.

‡ I suppose the tower or steeple over the Trinity Gate.

left.* By reference to the plan, it will be observed that this vacant space still exists round the greater part of the Kremle.

The Moska flows before the Kremle on the south; the Neglinnaya holds its course, though not visible, along the west side; and from the round tower, near the gate of St. Nicholas to the ruined tower near the Moskvaretskii bridge, ran an earthen rampart and a ditch, which were repaired by order of the Emperor Paul on his accession to the throne; both of which have lately disappeared, and a promenade or boulevard † occupies their place.

From an examination of the Plan, we might naturally think that the walls of the Kremle were already completely surrounded by a boulevard. As yet, however, only the wall between the gates of our Saviour and St. Nicholas, is thus ornamented; but it is intended to prolong the boulevard round the ancient citadel.

The walls of the Kremle are from twelve to sixteen feet thick, and of course very strong. On the inside, supported upon filled-up arches, is a rampart about six feet wide, with battlements on the one side, and a low parapet on the other, which in ancient times served as the station from which showers of arrows were discharged through the embrasures, and which now forms an agreeable walk round the Kremle, and to which admission is obtained on great festivals, as at the Blessing of the Waters on the 6th of January.

Externally, the height of the walls varies at different places according to the elevation or descent of the ground on which they are raised. The following statements are merely approximative. The south wall

* Karamzin, vol. vi. p. 78.

† Every fine gravel walk, with rows of trees on each side, is now termed a boulevard in Russia, even though in the tranquil country-village. Formerly there was a high rampart and ditch before the Admiralty at St. Petersburgh, as well as fine walks shaded with trees, which were and still are the resort of the *beau monde*. The rampart and ditch have disappeared, but the walks remain, and the Peterburghers still say that they are going to walk on the boulevard, which term is now applied to the walks, for there is no bulwark. Hence the origin of the general application of the term boulevard. In this work the term *boulevard* will be constantly used in the sense of a promenade, or fine walk. I believe it is used with the same meaning in Paris.

along the Moskva river from the round tower near the Borovitskiya gates, to the round tower near the Moskvaretskii-bridge, may be about 30 to 35 feet. The wall on the east side, from the round tower near the Moskvaretskii bridge to the Gate of our Saviour, may vary from 35 to 50 feet: the other part of the east wall, stretching from the Gate of our Saviour to the round tower beyond the Gate of St. Nicholas, the most uniform of the whole, is, perhaps, 35 or 40 feet: — the part of the west wall, from the round tower near the Gate of St. Nicholas, reaching to the Gate of the Trinity, may measure from 25 to 30 feet; the other part of the west wall, between the Trinity Gate and the round tower beyond the Borovitskiya gates, varying, probably, from 35 to 45, or even 50 feet in height.

These walls are furnished with battlements and embrasures, numerous towers and steeples, and a number of gates.

The gate of Constantine, also called *Constantino Elenskiya*, to the south of the Gate of our Saviour, is not now used, and a small entrance to the Kremle, a little east of the round tower at the south-west corner of the Kremle, scarcely can be called a gate. At present, therefore, the Kremle is reckoned to have only five gates.

Over the gates of our Saviour, or the Spaskiya Vorotŭi *, rises a red painted steeple, or rather, the long arched gate passes through the foundation of this steeple, which is of a square form, and very large towards its foundation. Above this heavy base rise numerous Gothic arches, a parapet, and balcony, from the centre of which, a

* Plan No. 25. Plates VII. and XVIII. This gate has received various appellations, in different languages, as *Spaskische Thor, oder Pforte*, Richter: *Spaskische Thor*, Wichelhausen: *La Porte Sacrée*, Raymond: The Holy Gate: The Sacred Gate, &c. The adjective *Spaskii*, however, means, of or belonging to our Saviour; and the noun *Vorotui*, signifies *gates*. In speaking of the entrances to the Kremle, even individually, the word *Vorotui*, *gates*, is always used. *Spaskiye Vorotui* is, therefore, Gates of our Saviour, or Saviour's Gates; because, at the entrance from each side, there was a strong gate, besides a third gate between these two, under the same arched way. The same remark applies to all the other *gates* of Moscow.

prise is elevated, provided with two clocks, and a crowd of small bells, surmounted by a double-headed gilt imperial eagle, bearing a golden crown, and terminated by a gilt cross. Upon the whole, this steeple, though somewhat heavy, is a handsome and agreeable object. This steeple, as well as that at the Trinity Gate, was supplied with *striking musical clocks* from Holland, by order of Peter the Great. *

In passing through the *Spaskiya Vorotŭi*, every male individual, from the peasant to the sovereign, having taken off his hat, goes uncovered; and the Russians never fail to cross themselves before the image of our Saviour, either in passing or repassing these gates. The same homage is very often rendered before the image of the Virgin Mary, and the *image not made with hands* of our Saviour, which are on the west side of these gates. Should a stranger, either ignorant of the custom, or through inadvertency, attempt to pass with his head covered, he will be reminded immediately of his duty by a military sentinel, who is stationed here night and day. Should he refuse to take off his hat or cap, he will be forced to the measure, or be prevented from continuing his route. No wise man, however, would attempt to irritate the feelings of the Russians by non-compliance with a custom, which time and use have long sanctioned and rendered sacred, and which, though founded on superstition, is regarded, especially by the lower classes of society, as a pious duty. Indeed, as the history of the origin of this ceremony well shows, a much more reasonable prejudice or superstition gave birth to it than can be offered in justification of many of the superstitions which obtain in the most enlightened nations of Europe. That it is an annoying and disagreeable practice, especially in winter, when a piercing wind blows, must be allowed; yet the liberal-minded traveller, or foreigner, will readily overlook a trifling inconvenience, and recall to mind his own national prejudices and inconsistencies. †

* Putyevoditel Moskvŭi, part. i. p. 7. and 215.

† Wichelhausen speaks of being reminded of his duty by the *bayonet*; which, if he was

Of this ancient custom different accounts have been given.

"The Russians, from their infancy, as a never failing duty, are accustomed to take off their hats or caps before every temple of God, and to bow before the holy images; and he who wishes to pass through the Gates of Our Saviour, ought first, on the outside of the gate, to do homage, or supplicate the represented Saviour; having passed the gates, he then ought to do reverence to the Virgin Mary. In the Kremle, he has, as it were, passed into the sanctuary. He has before his eyes the cathedrals, the imperial palace; on the right, the Voznesenskii nunnery, and the Chudof monastery: at every step it is necessary to render homage; and the very politeness of the times (*ancient*) demanded that those entering the gates should not put on their hats or caps, because there, without intermission, were met the grandees and other persons of rank, going to and returning from the palace. Besides the exit of the holy processions, and of the sovereign, and the public entrances of foreign ambassadors by these gates, gave them a peculiar importance. Hence the (*origin of the*) above ancient custom, which is still continued by the people of Moscow, indeed of Russia, who esteem their entrance or exit by the Spaskiya Vorotŭi as an affair of consequence." *

"This custom arose in consequence of the honour shown to the great dukes when they lived in the Kremle, which was then esteemed the *royal palace*, because these gates were visible from the palace; as even to this day, in the houses of the nobility, that (custom of doing obeisance) is observed by their slaves." †

The peasants of some of the nobility, the moment they come in view of, or pass their lord's house, take off their caps or hats, whether seen by any person or not. This is the custom alluded to in the last quotation, which admits not of an elegant or very clear

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rude, may have been the case. Would a German or a British sentinel allow a foreigner to infringe the laws?

* History of the Imperial Museum of Moscow, by Senator Molinovskii, p. 24. Note.

† Putyevoditel Moskvŭi, part ii. p. 216.

translation. This custom, however, is not permitted by many of the nobility; others command it to be strictly observed.

On the east side of the Spaskiya Vorotŭi, there is an image of our Saviour inclosed in a glass gilded frame, before which an elegant lantern, with lighted candles, is continually suspended night and day. A person is stationed here to watch the lantern, which is elevated and lowered by a large wheel and pulley. On the north side of the gate is a small chest, which contains every thing necessary for the lantern, &c. Around the image of our Saviour are rudely executed on the wall four archangels; and above it is the inscription, *Sviat, Sviat, Sviat; i. e.* Holy, Holy, Holy!

On the inside, or west side of the *Spaskiya Vorotŭi*, is the *image of our Saviour not made with hands;* and below it, the image of the Virgin Mary with Jesus Christ on her knee. On the right of the Virgin Mary is painted Peter the Metropolitan, and on the left Alexei the Metropolitan; two of the Moscow saints.

The following tradition has been referred to as the origin of the names of the gates, viz. Spaskiya Vorotŭi. — When Moscow, or the greatest part of it was in possession of the Poles, and the Kremle in danger of falling also into their hands, Peter the Metropolitan had a dream or vision, in which Alexei and himself, setting out by the *Spaskiya Vorotŭi*, met St. Serge coming from the Troitskoi monastery on the spot where now stands the *Lobnoye Mesto.* Here these saints prostrated themselves, and joining together in fervent prayer, petitioned our Saviour for the safety of Moscow. When St. Peter awoke, he found that the enemy had quitted the capital. An image of our Saviour was therefore placed here, in eternal memory of this remarkable and providential occurrence, and the gates formerly called the *Phlorovskiya Vorotŭi* now assumed the name of Spaskiya Vorotŭi. But this account is contradicted by historical facts, as there will be occasion immediately to remark.

With better reason some relate, that there were formerly two gates in Moscow which bore the name of Phlorovskiya Vorotŭi: 1st, The *Phlorovskiya Vorotŭi* of the Kremle; and 2d, Gates near the

post-office in the Miasnitskiya, so named on account of their being adjacent to the church of *Flora.* In consequence of the confusion of the names of the two gates, the appellation of the *Phlorovskiya Vorotŭi* of the Kremle was to be changed; and as an image of our Saviour stood over the entrance, they were called the *Spaskiya Vorotŭi*, and so might any other gates with the same image.

This opinion is supported by historical facts; for the *Miasnitskiya Vorotŭi* were so named till the year 1658, when by an ukaz of the Tsar Alexei Michailovitch, it was ordered that these gates, on account of their vicinity to the church of Flora and Laura, should be called Phlorovskiya Vorotŭi.* The old appellation, however, was retained, and is used at this day. Every body knows the Miasnitskiya, but very few the *Phlorovskiya Vorotŭi.*

It appears also that in the year 1685, many of the gates of Moscow received new appellations by a sovereign ukaz; and the Tsar Alexei Michailovitch seeing that confusion would arise from having two gates of the same name, at the time he ordered the Miasnitskiya Vorotŭi to be called the Phlonovskiya, very probably from the image of our Saviour being placed accidentally over the entrance of *the castle, the palace, and the sanctuary*, judged that no name could be so appropriate as *Spaskiya Vorotŭi;* an appellation which must have greatly pleased the inhabitants, from the genius of their religion.

If our historical authority be correct, it appears then, that up till the year 1658, there were no Spaskiya Vorotŭi in the Kremle; a circumstance which refutes many of the fabulous tales of the Moscovites regarding the *Spaskiya Vorotui.* To mention all the accounts of foreign writers connected with the *Gates of Our Saviour*, and the religious custom of uncovering the head in passing through them, would be needless. It is, indeed, much easier to record traditions than to search for and to discover truth. But it is astonishing that those who speak of their long residence at Moscow should so mislead us and deface their works with fables and falsehoods. To quote

* Putyevoditel Moskvŭi, part iii. p. 85.

an example. Speaking of this ceremony of uncovering, bowing, and crossing at the *Spaskiya Vorotŭi*, Wichelhausen says: — "And this because here is an image of the Virgin Mary, which, formerly, by its *sudden appearance, chased away the Tartars in a miraculous manner* * ": an explanation of his own invention, or rather a tale of the illiterate.

In my researches in Moscow, how much of my labour has been employed in throwing aside rubbish, after months of examination and lost time.

To prevent the foreigner being misled, we add another fabulous account. — When the Tsar Joann Vasilievitch set out on the march against Kazan, he prayed to our Saviour before the Phlorovskiya Vorotŭi, and having been successful in his enterprise, as a memorial to God he ordered the name of these gates to be changed to Spaskiya Vorotŭi, and at the same time ordered a new image of our Saviour to be placed in a frame over their entrance.

The following historical fact will not be misplaced here, and will be referred to hereafter. — "The names of some of the gates of the Kremle, by an order of the Tsar Alexei Michailovitch, in the year 1658, were changed. Before that period the Spaskiya Vorotŭi were called the Pholorevskiya Vorotŭi; the Troitskiya Vorotŭi were called the Koriatiniye, or the Voskresenskiye Vorotŭi; and the Predtetchevskiya Vorotŭi were called the Borovitskiya; and even at present they are better known by the latter than by the former appellation." † The Nikolskiya Vorotŭi, and the Tainitskya, retained their ancient names.

From one circumstance it appears that the Spaskiya Vorotŭi of the Kremle are not the only gates so honoured. — The fortress of Kazan is surrounded by an ancient stone wall, furnished with thirteen towers: under the towers are two gates; 1st, the *Spaskiya Vorotŭi*, at

* Und dies, wegen eines dort befindlichen Marienbildes, welches ehemals durch seine plötzliche Erscheinung die Tataren auf eine wunderbare Art vertrieben haben sollte.

† Putyevoditel Moskvŭi, part i. p. 7. and part ii. p. 190.

which every day music announces twelve o'clock; and, 2d, the Tainishniya Vorotŭi.*

The following anecdote is recorded as a solemn fact among the low classes of society at Moscow, as well as among some of the nobility, and is illustrative of the existing prejudices.

In 1812, when Napoleon held his residence in the ancient metropolis, every time he attempted to pass through the Spaskiya Vorotŭi, his horse pranced and fell with him; and always exactly on the same spot. Long after his departure, and even at present, a hollow in the pavement, said to have been made by the violent and indignant stroke of the horse, attracted and still attracts numerous spectators, and excited and still excites much wonder and amusing conversation. The general opinion is, that the *wicked Napoleon* was reckoned unworthy of passing through the *Gates of Our Saviour;* and that his horse, like Balaam's ass, was inspired, and thus reproved him. Very probably Buonaparte's horse stumbled once or oftener, in passing through the Spaskiya Vorotŭi, on account of its being paved with enormously large stones of different kinds, which are hard and not very level, not to speak of the interstices formed between them when the smaller stones and earth or sand happen to be removed, which very frequently occurs. In every country of Europe, or of the world, an accident of this kind under so sacred a passage would give sufficient scope to religious superstition among the vulgar; and, combined with the circumstances, which occurred both before and immediately after the invasion of Moscow, in Napoleon's singular career, would have excited some curious sensations, even in those who think themselves more enlightened, and free from all sort of bigotry.

Before the invasion of 1812, the Nikolskiya Vorotŭi, or Gates of St. Nicholas†, with the tower, formed a very handsome object, and were in good order, having undergone a complete repair soon after

* Slovar Geograph. Rosiis, Gosud. vol. iii. p. 96.

† Plan, No. 26. See also Plate.

his present majesty came to the throne. In the year 1812, by the blowing up of the arsenal, the whole tower was laid in ruins, except its broad base. The tower has been almost completely rebuilt, with much chasteness of taste, in the Gothic style, and now forms a handsome and elegant entrance into the Kremle. Over the old square base is a balcony, surrounded by a parapet, and adorned with a Gothic turret at each corner: from the middle of this gallery the octagonal and central part of the tower arises, furnished with two rows of arches for the suspension of the bells. The superior row is over-topped by a handsome green pyramid, which is terminated by the imperial arms, gilt. The pyramidical part is all formed of iron, and is remarkably strong and neat. The other parts of the tower are painted of a sombre red, enlivened by white divisions.

On the east side of the Nikolskiya Vorotŭi is the image of St. Nicholas, in a frame, before which a candle is always kept burning. The dove is represented over-hovering, and the walls are painted around. On the left, above, is the Son of Man ascending; and below is a seraph holding a *three-branched candlestick*, said by some to be emblematical of the Trinity. On the right, above, is the Virgin Mary, and below is an angel supporting a *two-branched candlestick*, reckoned emblematic of the two natures of our Saviour. On the inside, or west side of the Nikolskiya Vorotŭi, are the image of the Virgin Mary with her child, and the representation of God Almighty, surrounded by seraphim.

Below the image of St. Nicholas a board, containing the following Russian inscription in gilt letters, is placed: "In the 1812th year from the incarnation of God the Word, during the time of the invasion by the enemy, almost all this strong tower was demolished by a mine; but by the wonderful power of God, the holy image of the great favourite of God, here designed upon the same stone, and not only the holy image, but the pane of glass covering it, and the lantern with the candle, remained uninjured."

And in Slavonian, —

"Who is greater than God, our God? Thou art the God, the marvellous God, who doest wonders by thy saints."*

St. Nicholas by many is reckoned the tutelar saint of Russia, and his image has always received the greatest reverence from the Russians. But after the adjacent part of the arsenal had been carried into the air by repeated and dreadful explosions, and almost the whole of the tower at the Nikolskiya Vorotŭi had been laid in ruins, as it was observed that the image of St. Nicholas, the glass before it, and the lantern, remained without the least injury, their reverence, heightened by enthusiasm, was apparently carried to adoration. Immense crowds of all classes, but especially of the peasantry, pressed round the Gates of St. Nicholas, to do homage before his miraculous image; and there is cause to believe that the glory due only to God, was transferred to the tutelar guardian. The latter part of the inscription quoted breathes a Christian spirit, by attributing miracles to God, and supposing that the saints are merely the agents of his will. And who can say that they are not?

3. The Troitskiya Vorotŭi, or Gates of the Trinity†, with the steeple, are almost the same as that of the Spaskiya Vorotŭi.

On the inside of the Trinity Gate is a figurative representation of the Trinity, in the three angels, as they appeared to Abraham. On the west side of this gate is an image of the Virgin Mary with her child, covered by a plate or riz, so that only the faces and hands are seen, and encircled by seraphims; and over which is an image of God Almighty.

The road or street from the Trinity Gates leads immediately across a bridge of a number of arches, the parapets of which are furnished with battlements and embrasures similar to the walls of the Kremle; it is called Troitskoi Bridge. This bridge crossed, and still crosses the Neglinnaya; though, on account of this rivulet being arched over with brick, it is now invisible here. At the west end of the bridge

* It is singular that the very first word of this inscription, *Leto*, should be falsely spelt in the original.

† Plan, No. 27. See also Plate.

is a square building or wall, with rounded corners, two stories high, perforated by a high arched gate, furnished with windows below, and overtopped by battlements. This entrance to the Kremle is, on the whole, very grand.

4. The *Borovitskiya Vorotŭi*, or the *Borovitskiya Gates**, are situated near the south-west angle of the Kremle. The wall of the Kremle is thicker at this place than elsewhere, and is penetrated by the arched gate. Unlike the other gates, it is surmounted by no tower. Over this gate, on the east side, is the *image of our Saviour not made with hands:* on the west side is an image of the Virgin Mary, surrounded by a crowd of prophets and saints, but the glass is so dirty that it is not easy to distinguish them. At a little distance south of these gates stands the Borovitskiya tower, the proportions of which are well preserved; its taste is chaste, and its appearance elegant. It is different from all the other towers of the walls of the Kremle in its style of architecture. A similar tower is erected at Kazan. It is, perhaps, of Tartar origin, though built by Italian architects. It is so well seen in one of the plates, that a short description only is necessary.† Over a large and high base are elevated four successive square balconies, from the centre of each of which the tower gradually diminishes in size. Over the highest balcony rises a circle of handsome arches, from which springs an octagonal green-tiled spire, crowned with the Imperial arms, blazoning their golden surface to the sun. This tower forms a beautiful pyramid.

5. The *Tainitskiya Vorotŭi*, or Secret Gates‡, are in front of the palace, or rather of the cathedral of the Annunciation, and are designed only for foot-passengers. There is a descent by a winding double flight of stairs, placed against the green declivity of the Kremle. We then pass under the arched gates, above which is a square white-washed and green-tiled tower. Immediately south of the arched passage, *i. e.* on the south of the wall, projects towards

* See Plan, No. 28. and Plates.

† Vide Plate.

‡ No. 29. of Plan, and Plate.

the street a large square unroofed appendage or building of the same height as the wall itself, and in the same style of architecture. This projecting appendage is entered on the east and west, and thus communicates with the passage through the walls.

At these gates, as well as at all the other gates of the Kremle, are sentry-boxes and a guard-house; and a strong military guard is in continual attendance.

When the French had possession of Moscow, they threw up a breast-work or earthen battery in the row or street in front of this gate, and planted cannon on it so as to flank both sides of the quay.

Besides the steeples and towers at the five gates of the Kremle, and three large high round towers at its three angles, its walls are ornamented by a number of smaller towers or turrets, almost all of a square form, or with a square base, and of a pyramidal character.* Between the south-west round tower, called Borovitskiya, and the Tainitskiya Vorotŭi, is one; between the Tainitskiya Vorotŭi and the south-east round tower are three; between this tower and the Gates of our Saviour are two; between this last and the Gates of St. Nicholas is one; between the north-east round tower and the Gates of the Trinity is one; and between this gate and the Borovitskiya Gates is another; amounting in all to nine towers. The Kremle wall is consequently embellished by seventeen steeples, towers, and turrets.

Though many of the steeples and towers of the Kremle may be said to resemble one another, yet the attentive observer will remark great differences among them, in height, size, proportions, and style of architecture. By recourse to those seen in the Plates, the reader will remark that among the nine *turrets*, though there is a general similitude, yet there is some variety. They have all square bases and pyramidal summits, partly white-washed and partly green-tiled; most of them have one or two balconies and arches, and some are provided with bells. They are all surmounted by the Imperial arms, vanes, pendants, or the cross.

* Vide Plates.

The most interesting of the turrets is that immediately south of the Spaskiya Vorotŭi: 1st, because in it was formerly suspended the *alarm bell;* and, 2dly, because this tower was used in ancient times by the Tsars on festivals, and at holy processions, and hence was called *Tsarskaya Bashnya*, or Tower of the Tsars. I have been informed also, that the ancient sovereigns sometimes witnessed the infliction of punishment for crimes from this turret.

Most of the towers of the Kremle seem to unite in them something of Gothic and Chinese origin.

The whole of the towers of the Kremle, either for their appearance or for their architecture, would answer for watch-towers, and the station of archers or sharpshooters in time of war, and in time of peace for church belfries. Indeed, the towers, through the bases of which we pass, the now named *Vorotŭi*, or gates, during the reign of Ivan Vasilievitch the Third, were named *Strelnitsi*, or towers for archers. Under some of these towers were *Tainiki*, or secret passages, as well as *Vodovzvodŭi*, or canals, in case the Kremle was besieged by an enemy. †

The tower at the south-west corner of the Kremle was, indeed, called the *Vodovzvodnaya Bashnya*, and by the French authors, *La Tour des Eaux.* I think the same appellation has also been given to the fine tower near the Moskvoretskoi Bridge.

There are no regular streets in the Kremle, though abundance of space for the passage of numerous equipages, which continually thunder over its pavement, and for the promenades of innumerable visitors in summer.

The Kremle contains three *plostchads*, or squares: the *Ivanovskaya Plostchad*, also called Poradnaya; the *Imperatorskaya Plostchad*, and the *Dvortsovaya Plostchad;* all of which are of a very irregular shape, as the plan of Moscow sufficiently indicates.

All the edifices in the Kremle are built of stone, *i. e.* they have stone foundations, or foundations faced with white calcareous toofa,

* See description of the Imperial Museum.

while the superstructures are formed of brick, stuccoed and painted white, orange, yellow, blue, green, &c.

Part of the ground of the Kremle is artificial, as the scite of the palace and adjoining building, all of which have immensely deep foundations. The ditches being dug, are filled up with stones and broken bricks, into the interstices between which is poured thin mortar, so that the whole consolidates together, and makes a firm base for the superincumbent buildings.

The interior of the Kremle presents a crowd of government-offices, as the palace, the senate-house, the arsenal, the Imperial museum, as well as the cathedrals, churches, and monasteries, which I shall now describe. It would have seemed proper to have begun with the palace, but the Russians give a preference of rank to cathedrals, &c. over palaces, and therefore we shall follow the order of the plan of Moscow. Where a number of independent objects are individually described, it is of little importance which stand first or last.

Most of the edifices in the Kremle are naturally connected either with the ancient or modern, the religious or moral, the civil or political history of Russia. From hence emanate the mandates of religion and law, as well as the Imperial *fiat*, and from hence they are speedily conveyed to the remotest corners of the empire.

There are no private houses in the Kremle: it belongs to the crown. When the court is not in Moscow its nightly population is not great, though it is considerable in the day-time, as then the various government-tribunals and offices are occupied. Beside the nuns in the Voznesenskoi nunnery, the monks in the Chudof monastery, the clergy attached to the cathedrals, and a few individuals in the service of the crown, we only recollect the commandant of Moscow, who occupies part of the *Poteshnoi Dvorets*, and Mr. Lebedof, the mechanic and watch-maker, who is attached to the court, inhabits a small house near the Spaskiya Vorotŭi, and displays a sign-board indicative of his profession, which ought to be pulled down, and have no place in the ancient citadel.

The Cathedral of the Assumption of the Virgin Mary, or *Uspeniye*

presvetniya Boghoroditsŭi, more generally called simply *Uspenskoi Sobore* *, is esteemed the most splendid and magnificent in Moscow, and the most important in Russia, was begun in the year 1326, in the time of the Great Duke Ioann Danilovitch Kalita, by St. Peter, the metropolitan of Moscow, who may therefore be called its founder †; and was consecrated August 4th or 14th, 1327 ‡, or 1329 §, by Prohor, Bishop of Rostof. ‖

St. Peter, the metropolitan of Vladimir, having been frequently at Moscow, and admiring the fine situation of the town, as well as the good Prince Ioann Danilovitch, left the distinguished capital (Vladimir) of Andrei Bogholyubskii, and went to Ioann and petitioned him to build a temple worthy of the Mother of God, addressing him in the following words: — "If thou," said St. Peter to the Prince Ioann, in the spirit of prophecy, as writes the metropo-

* Plan, No, 1. See also Plates. When the Russians speak of the Virgin Mary, they always use the expressions, *Bojisi Mater*: *i. e.* Mother of God; or *Boghoroditsa*, which is of equal import, or literally signifies the *bearer of God*; from *Bogh*, God, and *rodit*, to engender, bear, or bring forth. The word *presvetaya*, or most holy, generally precedes; and the words *prisnodevi Mariya*, *i. e.* the eternal Virgin Mary, generally follow; so that the full title is, *Most holy Mother of God, and eternal Virgin Mary.* In translations throughout this work, to avoid circumlocution, I have generally only used the words Virgin Mary, or Mother of God, though occasionally I introduce the original phrases.

The following anathema exists in the Russian rubric: "To those who assert that the blessed Virgin Mary was not a virgin before her child-birth, in her child-birth, and after her child-birth, thrice Anathema." — King's Rites and Ceremonies, p. 404.

An acquaintance of mine highly offended a Russian lady, by saying that we had no positive historical proof that the Virgin Mary had no children after the birth of our Saviour.

The Assumption of the Virgin Mary happened in the 48th year of the Christian era, in the reign of Claudius, and in the 63d year of her age, or, according to the opinion of St. Epiphany, in the 72d year.

† Istoris. Opisan. Uspen. Sobor. p. 3. Pomniatnik. Sobit. vol. i. p. 126. Scherbatof, vol. i. p. 126. Karamzin, vol. iv. p. 202. and Note, p. 283.

‡ Istoris. Opisan. p. 4. Karamzin, vol. iv. Note 283. Scherbatof, vol. i. p. 128.

§ Polnoi Khristiansk. Mesiatsoslof, p. 291.

‖ The church of the Assumption was first built, and, I suppose, of wood, about the year 1157–8, by the Great Duke Andrei Yurivitch Bogholyubskii.

litan Kiprian, in his life of St. Peter, "if thou tranquillize my old age, and elevate here a temple worthy of the Virgin Mary, then thou wilt be more famous than all other princes, and thy race will be distinguished, and my bones will rest in this town."

"Ioann fulfilled the wish of the old man, and in the year 1326, on the 9th of August, founded on the Plostchad (now called *Ivanovskaya*), in Moscow, the first stone church in the name of the Virgin Mary, amidst a great concourse of people."* St. Peter, with his own hands, built a stone tomb for himself in the walls, and in the succeeding winter he died. Over his ashes, in the following year, this church was consecrated.

St. Vladimir and the Great Yaroslaf, ornamented Kief with monuments of the arts of Constantinople: Andrei Bogholyubskii likewise called them to the banks of the (river) Kliasma, where the church of Vladimir, dedicated to the Virgin Mary, still served as an object of wonder to the northern Russians; but Moscow, rising in an age of tears and misery, could not, as yet, boast of one great building. The cathedral church of the Assumption, founded by the holy metropolitan, St. Peter, had been for some years in a state of decay, and the metropolitan Philip wished to elevate another in its place, after the models of the church of the same name at Vladimir. On account of its smallness and feebleness, this church was therefore demolished. All things being prepared, and the builders assembled, this church was recommenced in the presence of the Great Duke Ivan Vassilievitch and all his family, of the clergy, the nobles, the whole court, and a crowd of people, amidst rejoicings, accompanied with ringing of the bells, by the hands of Philip the metropolitan, April 30, 1472.

They transported into it, from the old tomb, the relics of Prince George Danilovitch, and of all the metropolitans. The sovereign himself, his son and brothers, with the most distinguished persons, carried the *mostchi* of the miracle worker, St. Peter, the peculiar

* Karamzin, vol. iv. p. 262.

protector of Moscow.* This temple was not yet completely built, when Philip the metropolitan, soon after the celebration of the marriage of Ivan, ended his days, having been frightened by the great fire, as mentioned in the sequel, by which his house was reduced to ashes. The successor of Philip Herontii was alike anxious about the finishing of this building, but ere they had reached the arches, it fell (May 21. 1474) with a dreadful crash, to the great grief of the sovereign and the people. Seeing the absolute necessity of having the best artists to raise a temple worthy to be the first in the Russian dominions, Ivan sent to Pleskof for the masons who were there, and had been pupils of the Germans, and ordered Tolbuzin to search for an architect capable of undertaking the construction of the cathedral church of the Assumption.† Tolbuzin found in Venice an architect, a native of Bologna, named Aristotle, whom Mahomet the Second had invited to Constantinople, for the building of the Sultan's palace, but who rather wished to go to Russia, upon condition that he should receive wages at the rate of ten roubles, or about two pounds by weight of silver a month. His skill was already famous, having built in Venice a large church and gates uncommonly beautiful, so that the government was with difficulty induced to allow him to leave, notwithstanding the invitation of the sovereign of Moscow. Having arrived in the capital, this artist examined the ruins of the new church in the Kremle, praised the unity of the work, but said that the lime had not sufficient tenacity, that the stone was not hard, and that it would be better to make arches of free-stone. He went to Vladimir, there he saw the old cathedral, and was surprised at the display of so much taste: he gave the measure for bricks, ordered how the lime was to be burned and mixed, and found good clay at the Andronievskoi monastery. By a machine, till then unknown to the Moscovites, called a *ram*, he demolished the walls of the church of the Kremle,

* Karamzin, vol. vi. p. 70.

† Karamzin, vol. vi. p. 74. Istor. Opis. Uspen. Sobore, p. 8.

which remained in large masses during their fall; he dug a new trench for the foundation, and, lastly, began the superb temple of the Assumption, which at present stands before us, as a most distinguished monument of the *Greco-Italian* architecture of the fifteenth century: wonderful for the contemporaries, worthy of our admiration, and to be placed among the most striking works of art, on account of its firm foundation, its arrangement, its proportions, and its magnitude.*

This church was rebuilt in four years, and consecrated on the 12th August, in the year 1479, by the metropolitan Herontii, with the bishops, in the usual manner, and accompanied with the necessary ceremonies.

For some years after the rebuilding of this church it underwent no change, but in July, in the year 1493, a storm of lightning and thunder burnt the top of the cupola, and shook off the *royal doors.* †

So much for the early history of this cathedral, as delivered to us by the Russian historians.

In the year 1515, the *Uspenskoi Sobore* was ornamented with paintings, so wonderfully and skilfully executed, say the annalists, that the great duke, the bishops, and the boyars, having entered the temple, exclaimed, "*We see heaven.*"

The Russians, at no period since the introduction of Christianity into their country, have been accustomed to build large churches; and those who have not travelled into foreign countries, but especially the peasants, imagine this sacred edifice to be of an extraordinary magnitude, and it is always called, by way of eminence, the *Bolshoi Sobore*, or great cathedral, a name which it also receives from various authors. Though a massy building, its dimensions are by no means such as to justify this appellation, except to their own minds, or in comparison with the greater number of the churches of their own country. Those who have seen St. Paul's cathedral in London, or any other of the more renowned cathedrals of Europe,

* Karamzin, vol. vi. p. 75–6.

† Istor. Opis. Usp. Sobor. p. 9.

will deem the *Uspenskoi Sobore* by no means fit to be distinguished for its size. Indeed, the *dome* of St. Paul's cathedral could almost engulph the cathedral of the Assumption.

The measurements of the *Uspenskoi Sobore* are, — from the inside of the central dome, or cupola, to the floor, the greatest height is 55 arshins, or 128 feet 4 inches; from the *Gornoye Mesto* *, at the east end, to the west doors, the length is 50 arshins, or 116 feet 8 inches; from the south to the north doors, the breadth is 35 arshins, or 81 feet 8 inches. †

I suspect these measurements are *below* the truth.

For the sake of those unacquainted with St. Paul's cathedral, as well as to justify our remarks regarding the comparatively diminutive size of the cathedral of the Assumption, we shall here add the dimensions of the former.

The length of the church, including the portico, is 510 feet; the breadth 282; the height to the top of the cross 404; the exterior *diameter* of the dome 145; the exterior *circumference* of the dome 435; and the entire circumference of the building 2292 feet. ‡

The *Uspenskoi Sobore*, as remarked, exhibits a specimen of the *Greco-Italian* architecture of the fifteenth century; and, probably, in those days was thought a very happy one, at least in Russia. At present, it will be reckoned a very plain building; an opinion in which all travellers, and even many of the enlightened Moscovites will agree, though others seem to regard it as the *ne plus ultra* of architecture. ‖ The reader may judge for himself by the plates, or the reality.

* Vide p. 147.

† Istor. Opisan. Usp. Sobor, p. 180; and Putegevoditel Moskvŭi, Part i. p. 17.

‡ Picture of London, 1819, p. 133.

‖ Coxe remarks, that this cathedral, as well as that of St. Michael, was probably built by Solarius of Milan, who erected the walls of the Kremle; and adds, but upon what authority we are not informed, that the architect *was obliged to conform his plan* to the taste of ecclesiastical building then prevalent in Russia. Travels, vol. ii. p. 14. — The inaccuracy of the first part of his statement will be observed, by regarding the account I

The cathedral of the Assumption, as has been before remarked, has served as a model for many other cathedrals and churches. The fine situation of this cathedral, its size in comparison with other churches here, its splendid domes, and its internal grandeur and riches, all excite the attention. Its connection with the ecclesiastical, civil, and political history of Russia, give it more than ordinary importance, and will plead an excuse for the number of pages devoted to its elucidation.

The *Uspenskoi Sobore* is a large, oblong, square edifice, built in a very plain style of architecture, and is very high in proportion to its other dimensions, as may be observed by regarding its measurements, as well as the Plates I have given; yet its exterior form is not absolutely inelegant. From the centre of its iron-green painted roof, arises a large *dome*, or *cupola*, which is surrounded by four similar, and somewhat smaller domes. The tops, or heads of all these domes, are covered with highly gilt copper, and are surmounted by simple gilt crosses, with gilt chains stretching to the roof of the dome, to which they are attached, in order to fix the crosses more firmly to their place, and prevent any accident from wind.

The south front of the cathedral of the Assumption is adorned with a large image of the Virgin Mary and her child, painted red, and intermixed with gilding, over the door. The sides of the entrance are covered by immense representations of the Apostles, Archangels, &c. The east end presents to view, 1st, an image of the Virgin Mary with her child, seated on an armed chair, and surrounded by an assembly of the prophets, with imprinted rolls of paper displayed in their hands: 2d, An image of the Holy Trinity: *Bogh Savaóth*, or God Almighty *, is on the right; the features do not indicate great age; the hands are uplifted: *Jesus* is represented

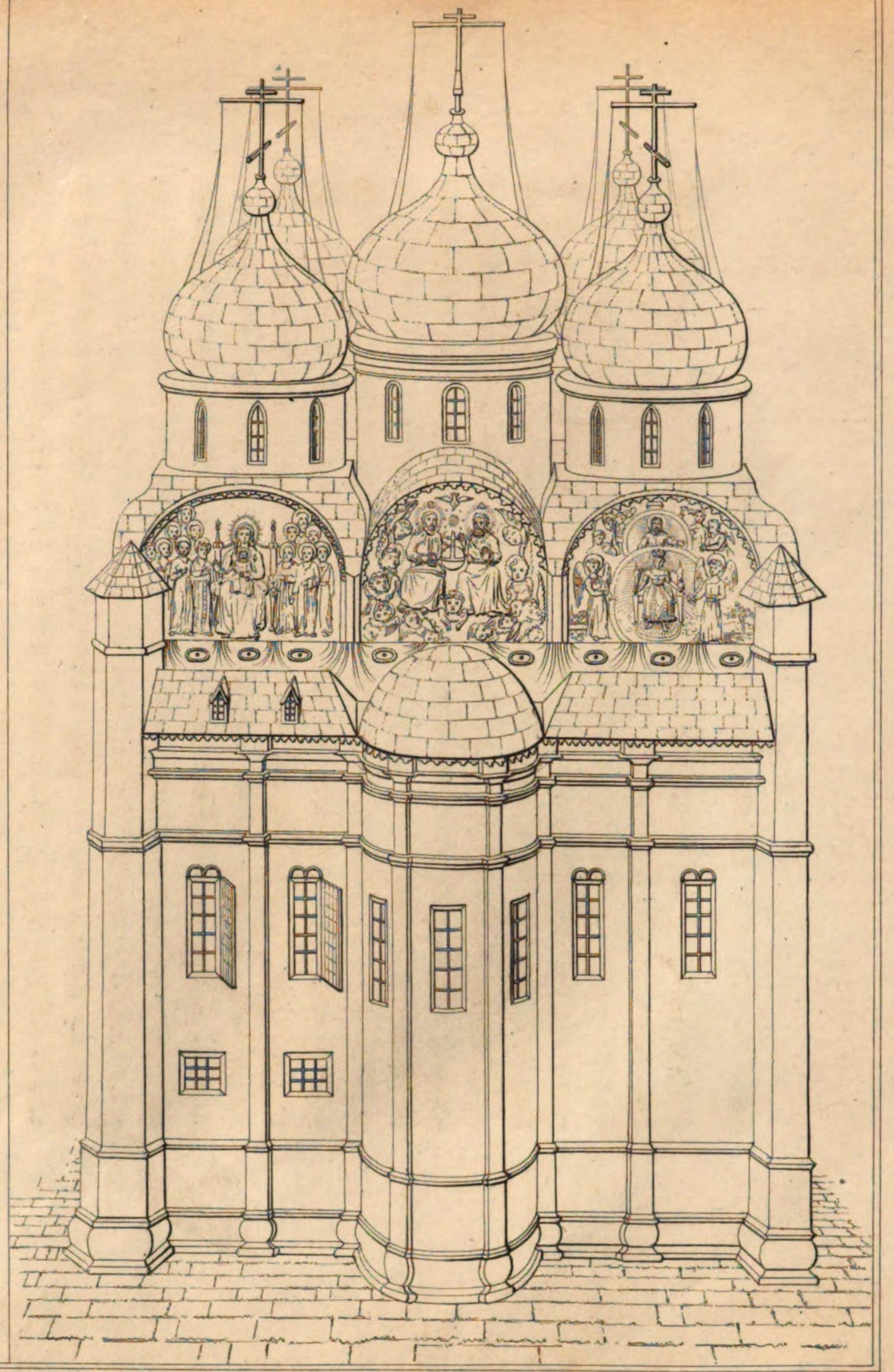
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have given. I am sorry he has given no authority for the second part, which, I believe, however, to be correct.

* The God of Sabaoth.



Image over Our Saviour's Gate.



View of the East End of the Cathedral of the Assumption.

London Published by Thomas Caddl. Strand. Novr 1823.

on the left, with a book displayed, probably meant for the New Testament: the Holy Ghost is represented by the dove. In a semicircle over this image, we find an inscription, of which the translation here follows: — "Let us bow to the Father, and to the Son, and to the Holy Ghost; the Holy Trinity, one in essence, with seraphim crying Holy, holy, holy art Thou, O Lord!" — 3dly, The representation, or image of Sophia *Premudrocti Bojiya*, or *Sophia of divine wisdom*, as seated on an armed chair; above this image is a picture of Jesus Christ, surrounded by angels, with a Slavonian inscription over it, of the following import: "Image of Sophia of Divine Wisdom." *

This edifice is divided into three equal parts by six large and high pillars, two of which are in the altar behind the *ikonostas*, and four in the body of the church; all of which support the roof and the domes. They are of a square figure below, and are surrounded by brass balustrades; above they are round, have no capitals, and gradually expand or lose themselves in the arches of the cupolas. The altar is large and richly ornamented: in its middle is a large pyramidical canopy, supported by four massy gilt pillars, one at each corner, and from the centre of which is suspended a gilt dove with expanded wings. Below this canopy stands the large *prestole* or holy table, made of brass, covered with embroidered silk, and otherwise ornamented; and on which are placed a number of large and splendid gold crosses, and finely ornamented copies of the Gospel. The back of the skreen is covered with galleries, which may be ascended by a stair. Around the sanctuary is a red velvet-covered seat, called *Gornoye Mesto*, on which the priests may sit during some parts of divine service. The nave of the church includes the front of the ikonostas, the four pillars mentioned, with the large central, and two west domes. Properly speaking, this temple has no *trapeza*, like what is found in the Russian churches, but the space behind the west pillars may be reckoned to serve in its place. The *ikonostas*, or

* Vide Plate.

skreen, is very richly gilded, and almost totally covered by magnificently ornamented paintings, or, as they are called, *obraza* or images of our Saviour, and of the chief events of his life,— as, his birth; his baptism; his entry into Jerusalem; his transfiguration; his crucifixion, resurrection, ascension, &c.; of the Virgin Mary; and of her annunciation, assumption, &c.; of the descent of the Holy Ghost; of the Holy Trinity; of the archangels Gabriel and Michael; of the prophets; of the apostles; of our progenitors, Adam, Abel, Noah, &c.* All these images are ornamented; many of them are gaudily and splendidly adorned, and covered by gold and silver shrines (rizi), so that the face and hands alone are seen; others are furnished with similar *rizi*, which are studded with innumerable pearls and precious stones of various colours and magnitudes, as cornelians, agates, chalcedonies, topazes, tourquoises, berils, &c. &c. The glories around the heads are especially adorned. These images are separated from each other by small silver plated pillars of the Corinthian order, with interior gilt margins. The under part of this ikonostas is peculiarly rich and splendid. Nothing but gold and silver, and gold and silver plate, is to be seen in all directions. The gilt press containing the image of the Virgin Mary, said to be painted by St. Luke, is conspicuous. The whole of the nave of the cathedral is covered by paintings. Indeed, here are angels and archangels; apostles and disciples; male and female sovereigns; martyrs and saints; holy fathers and miracle-workers; patriarchs and metropolitans; besides all the most important scenes described in the Old and New Testaments: indeed, all the saints of paradise; the whole heavenly host; with the Trinity, the Holy Ghost, our Saviour, and the invisible God, all are here assembled. No wonder the bishop called out, "We see heaven!"

To what extent the ornamenting of this temple has been carried, may be imagined by every one, when informed that on the walls are painted 249 full images, and 2066 half-lengths and heads, many of

* Istor. Opisan. Uspen. Sobore, p. 217.

which correspond with the size of the building, *i. e.* they are much larger than nature.

The quantity of gold leaf employed in embellishing this building, at the expence of government, by order of the Great Duke Michael Phederovitch, is said to have amounted to 210,000 leaves. Therefore, nearly two hundred years ago, and likewise in the year 1773, when this cathedral was newly painted, gilt, and ornamented, the appearance must have been indescribably dazzling and splendid.

Though the paintings were renewed in 1773, in the reign of the Empress Catharine, yet both these and the gilding are greatly faded in many places.*

Whoever wishes to become acquainted with the miraculous images; the splendidly gilt and ornamented holy books; the massy gold beautiful and magnificent crosses; the sacred utensils, with their coverings, for the communion service; the covers for the holy table; the extraordinary rich episcopal vestments; the holy processions, ceremonies, and service of this cathedral, may consult the work already so often alluded to, entitled, *Istoritskoye Opisaniye Moskovskaho Bolshaho Sobora*, published in 1783, by which he will be amply gratified. The paintings of the ikonostas, of the domes, of the pillars, and of the walls, are all described, and many of them individually, and afford many illustrations of the genius of the Russo-Greek religion. It was composed, I believe, by the distinguished metropolitan, Platon, then named A. G. Levshim. The objects most worthy of observation in this temple are the holy and miraculous images, the *mostchi*, or uncorrupted relicks of different holy men, the rich ornaments of the church, and the variously decorated and splendid dresses of the clergy, especially the pontifical robes.

Many of the figures which cover the inside walls are of a colossal size; some are very ancient, and were executed as early as the latter end of the fifteenth century.

* Vide Istor. Opisan. Uspens. Sobor. p. 12 and 14. Putyevoditel Moskvŭi, Part i. p. 210. Vsevolojskie's Dictionaire Geographique.

Images of God Almighty, or *Bogh Savaóth*, are every where seen in Russia, and occur in this cathedral.

Dr. King, many years ago, assured us, that the more learned of the Russian clergy "would willingly allow no picture or representation of *God the Father*; for the figure of the *Ancient of Days*, from Daniel, whose garment was white as snow, and the hair of his head like the pure wool, is by them interpreted to be the *second person* in the Trinity, who so appeared to the prophet; yet it must be confessed, the common practice is so contrary to their opinions, that in a great number of churches, as well ancient as modern, this figure, and Jesus, and the dove, are painted together, to signify the Trinity. Nay, there is now in the church of St. Nicholas at Petersburgh, a picture of an old man holding a globe, and surrounded with angels, on which *God the Father* is inscribed." * It is, however, added, that during the reign of Peter the Great, the holy synod censured the use of such pictures, and that sovereign would have had them taken down, but was fearful of an insurrection of the people.

I believe that Dr. King, whose work, in general, is remarkably correct, has erred in his supposition with respect to the *Ancient of Days*. I know no other ground upon which the Russian divine attempts to justify the representation of *Bogh Savaóth*, than the vision of Daniel, and I think the sequel will show, that he conceives the *Ancient of Days* to be the *first person* in the Trinity.

Let us hear what Daniel himself says: — "I beheld till the thrones were cast down, and the *Ancient of Days* did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. * * * I saw in the night visions, and behold *one* like the *son of man* came with the clouds of heaven, and came to *the Ancient of Days*, and *they* brought him near before *him*: and there was given him dominion, and glory,

* King's Rites and Ceremonies.

and a kingdom, that all people, nations, and languages should serve him." *

Notwithstanding it has been said that "No man hath seen God at any time," and "Not that any man hath seen the Father, save he, which is of God, he hath seen the Father †;" yet I doubt if many opinions of the Christian church can adduce such a justification of their adoption as the Russian divine has in the above citation from Daniel, even though it be admitted that he beheld all in a vision. In this vision, Daniel beheld *two persons*, the *Ancient of Days*, and *One like the Son of Man*, who came to the *Ancient of Days*, whom I should suppose to be God Almighty and Jesus Christ; or, in common phraseology, the first and second persons of the Trinity. But from the elevated regions of mystery and supposition, let us descend to the more humble abodes of fact and reason.

In the *Uspenskoi Sobore* are to be seen two images of *Gospode Savaóth:* one of them, of great size, is in one of the cupolas; the visage, with the hair and beard, measures in length 17½ feet; the breadth nine feet four inches, and the diameter of the crown 37 feet four inches: and another on the top of the centre of the ikonostas, representing the Lord in royal robes, seated upon a throne; the length of which, with the *Vikrujka*, or glory, is 15 feet 11 inches; without the glory, eight feet two inches; and the breadth eight feet seven inches. ‡

Sometimes God Almighty is represented by the head of an old man with woolly hair and rays spreading from it on all sides, and surrounded by seraphim: sometimes as an old man holding a globe in his hand; sometimes in loose flowing robes; and sometimes seated on a throne in royal garments, with a crown upon his head, and a sceptre in his hand; sometimes standing upon the wings of angels; and at other times with the head encircled in a glory, standing upon the globe, with an extended sceptre. ‖

* Daniel, vii. 9. 13, 14. and see also verse 22.
† John, i. 18. and vi. 46.
‡ See Istoritchesk. Opisan. Uspensk. Sobor. p. 189, and 221.
‖ See Plates.

In many of the richer houses in Russia, are found large paintings, in which are representations of the scenes of biblical history, as the placing of Jesus Christ in the tomb, &c., surrounded by a number of smaller representations of the saints, &c., and over the whole, in the centre, an image of God Almighty.

In a splendid temple at Semenovskoye, near Serpuchef, above the royal doors, is a representation of *Bogh Savaóth*, painted upon a circular plate of crystal, with a sceptre in his hand, which has a fine appearance when lighted from behind. It cost 3000 roubles.

The Almighty is also personified in a biblical print, illustrative of the creation of the world, and the expulsion of our first parents from the garden of Eden. He is represented with a glory around his head, in a wide flowing robe, and a mantle thrown around him, in all the scenes. I shall only add one figure, that of the sixth day, in which the Almighty appears breathing the breath of life into the nostrils of man, formed of the dust of the ground. (See Plate.) It has been suggested to me, that the figure representing the Creator might allude to the second person in the Trinity; but as Jesus Christ is almost always represented with the letters Ѿ, O, H*, in the glory, or is known by some other ensign, and as all the figures in this table are destitute of these letters, I cannot accede to this idea; besides, I am not aware that the opinion, that the *second person of the Trinity* was also the Creator, is favoured in Russia.

With respect to the figure given, I shall only say, that although God "breathed into his nostrils the breath of life," † "we ought not to suppose from this, that God breathed like a man, or that our soul is air or vapour:" as one of their own divines has well said. ‡

God Almighty is represented in royal robes, with the head encircled in a glory, displaying a sceptre, and resting his feet upon a globe, in a very curious plate of the last judgment, which I shall

* See shield in Plate.

† Genesis, ii. 7.

‡ Platon's Theology, p. 53.

here shortly describe, as it has much influence upon the minds of the common people.

On the top of the centre is the above-mentioned picture of the Almighty, surrounded by seraphim.* On the right is an image of the Trinity, the same as that in the *Uspenskoi Sobore*, with angels on the right, one of whom is thrusting evil spirits, by means of a long pike, down to hell. On the left is the image of Jesus Christ with the cross, and the Virgin Mary, with angels on their left. Below the Almighty is Jesus Christ, resting upon the globe, with the sword of justice in his right hand, and angels on each side sounding the trumpet, and John the Baptist on the left of the angels. Below the globe, the cross is elevated, and the opened book of judgment rests upon it, surrounded by angels also blowing the trumpet; the balance, in which souls are tried, is below the cross; on the right is Moses showing the Jews the crucified Saviour, now in glory, &c., and on the left is the assembly of all the saints. In the under corner, on the right, Satan is represented in the middle of flames, and numerous devils dragging in, or beating forward the wicked to their place of destination. From Satan's hands issues a double chain across the picture, in which are entangled Jews, kings, archireis, priests, monks, and nuns; judges, merchants, women, tradesmen, tillers of the ground, and beggars, who have been found wanting in the balance.

In a row, at the bottom of the picture, are depictured in different small figures, each with a burning fire, the sufferings of the damned; many standing in the fire; one hung over the flames by the hands and feet; another suspended by a hook fastened in the scalp; another with his hands fastened riding upon a beam; another hanging from a long hook passed into his spine; another depending upon a pike fixed in the chin, and with his hands fastened; another suspended by the feet, &c. &c. From the left side of the cross winds a large serpent, with all the sins inscribed upon its body, reaching down to hell.

* See Plate.

The Russo-Greek church permits, or at least tolerates, three different representations, or images of the Trinity.

1. Examples of the first kind are to be seen in the exterior of the Cathedral of the Assumption, &c. *, the Father is on the right, the Son on the left, and the Dove, or Holy Ghost, is above. Of this image, I have remarked many examples besides the above, as in the *Trapeza* of the church of St. Alexei, at the Chudof monastery, &c.

2. The second kind of image is that represented in the Plate of the three angels, when they appeared to the Patriarch Abraham †, and which is supposed to be emblematical of the Trinity. Examples of this image may be seen in the churches dedicated to the Trinity, in the passage of the palace, at the *Troitskiya Vorotŭi*, or *Gates of the Trinity* of the Kremle, &c. ‡

3. The third species of image of the Trinity in unity, represents § the Father above, the Holy Ghost in the middle, and the Son below. Examples of this kind are seen in the centre, and near the top of the ikonostas of the *Cathedral of the Assumption*, if I am not mistaken; in the *Zolataya Palata* of the ancient palace of the Tsars, and in a church over the entrance into the men's square at the Invalid-house of the *Starobriadtsi*, or Old Ceremonialists at the *Preobrajenskaya Zastava*, &c. The last is in water colours. In a small temple, elevated near the *Voskresenskoi* monastery, or New Jerusalem, called *Eleon*, is a representation which demands particular attention. In the centre of that temple is an image of the crucifixion, and the Trinity seems to be on the *cross*, with *Bogh Savaóth* above; in the middle the Dove, or Holy Ghost, and Christ below, with this inscription in Hebrew, and Greek, and Latin:— "Jesus of Nazareth, King of the Jews." ‖

To these three varieties of representing the Trinity, perhaps, a fourth may be added; namely, the optical deception of the Trinity in

* Vide Plate.

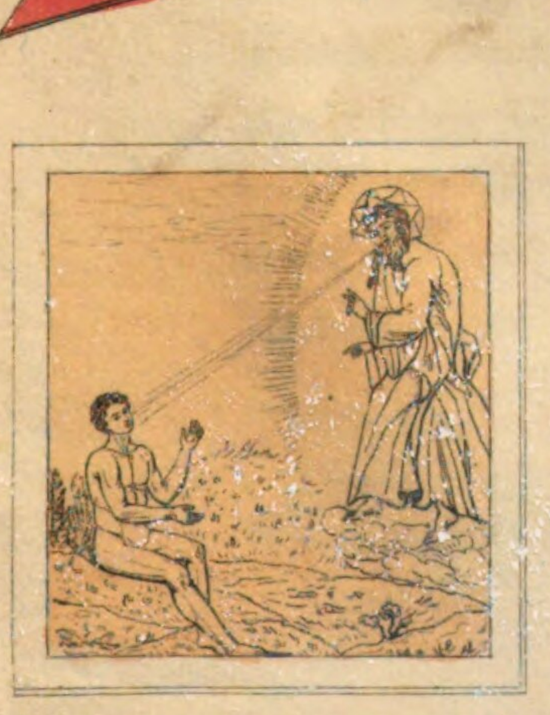
† See Genesis, chap. v.

‡ Vide Plate.

§ Vide Plate.

‖ Matthew, xxvii. 37.; Mark, xv. 26.; Luke, xxiii. 38.; John, xix. 19, 20.









Images of God Almighty, and of the Trinity.

London, Published by Thomas Cadell, Strand, Nov.r 1823.

unity, mentioned in the description of the church of St. Alexei in the Kremle, and which I have not remarked any where else.

The word Trinity is derived from the Latin Trinitas, and is not found in the Scriptures. Theophilus of Antioch, about the year 150, was the first who made use of the word Trinity, to express what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas or false ones, has wounded charity and peace, without promoting truth or knowledge. It has produced heresies of the very worst kind.*

Bishop Burnet tells us, that, before the Reformation, it was usual in England to have pictures of the Trinity. God the Father was represented in the shape of an old man, with a triple crown and rays about his head; the Son, in another part of the picture, looked like a young man, with a single crown on his head, and a radiant countenance; the blessed Virgin was between them, in a sitting posture; and the Holy Ghost, under the appearance of a dove, spread his wings over her. This picture, he tells us, is still to be seen in a prayer book printed in the year 1526, according to the ceremonial of Salisbury.

This picture resembles that which represents the coronation of the blessed Virgin: where the Father and the Son hold a crown over the Mother of God.

Skippon tells us, there is at Padua a representation of the Trinity, being the figure of an old man with three faces and three beards. In Throsby's History of Leicester is a curious representation of the Trinity, copied from an ancient painted window, the date of which was not ascertained.

I have been told, that, in the window of York cathedral, there were, if they do not exist at present, representations of the Trinity, and of other subjects, such as are seen in the Greek church.

* Vide note in King's Rites and Ceremonies of the Greek church, p. 7., who refers to Mosheim's Ecclesiastical History.

From these remarks, and from a general view of the history of the Christian church, we shall find that pictures of the Trinity have been common in a great part of Christendom, a circumstance which astonishes us. They existed only in England, however, during the prevalence of Roman Catholicism, or remained as relics of the superstition of the times.

"How contrary," says Evans, "are these absurd representations of the Deity to the sublime declarations of our Saviour! God is a spirit, and they that worship him must worship him in spirit and in truth." *

Bishop Taylor remarks, with great piety, that "He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the *good man*, who feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, and in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity." †

The images of the Virgin Mary, which have different names, are extremely numerous. I have seen a table with no less than 140 assembled together. Generally, the adjectives added to the words *Bojiya Mater*, denotes the place from which they are named; as the

Vladimirskaya Bojiya Mater	-	The Mother of God of Vladimir.
Kazanskaya	-	Ditto of Kazan.
Iverskaya	-	Ditto of Iverskoi monastery.
Pscovskaya	-	Ditto of Plescof.
Smolenskaya	-	Ditto of Smolensk.

* Sketch of the Denominations of the Christian World, by John Evans, p. 63.; a most useful compendium, to which I owe several hints.

† Evans's Denominations, p. 62.

Donskaya - - - Ditto of the Don.
Gorusinskaya - - - Ditto of Georgia.
Jerusalemskaya - - - Ditto of Jerusalem.

The images in the *Uspenskoi Sobore*, which claim more particular notice, besides those mentioned, are — the image of our Saviour, seated on a throne, which was sent from Constantinople by the Sultan Manuel, as a present to the Great Dukes of Novgorod, and brought from Novgorod to Moscow in the year 1476, by the Great Duke Ivan Vasilievitch: — The image of the Virgin Mary, painted by the first metropolitan of Moscow, St. Peter: — The image of the Annunciation of the Virgin Mary, brought from Ustyug during the reign of Ivan Vasilievitch: — The image of the Virgin Mary of Vladimir, painted by the Evangelist Luke, which is contained in a gilded case, or press, surrounded by a silver frame, and placed on the left side of the *royal doors*. It is greatly celebrated in this country for its sanctity, and the power of working miracles. The press is only opened on great festivals, or to gratify the curiosity of strangers, and is best seen by candle light. Many a devotee makes the sign of the cross, bows, or prostrates himself before this image, then approaches and kisses the hand, retires, and performs the same ceremony with great composure and reverence.

Coxe well remarks, "That the face of this image is almost black; the head is ornamented with a glory of precious stones, and the hands and body are gilded, which gives it a most grotesque appearance. * According to the tradition of the church, it was brought from Greece to Kief, when that city was the residence of the Russian sovereigns; from thence it was transferred to Vladimir; hence it retains the name; and afterwards, in the time of the Great Duke Vasilei Dmitrievitch, was removed to Moscow. It seems to have been a Grecian painting, and its date is probably anterior to the revival of that art in Italy." †

* Travels, vol. ii. p. 30.

† Vide Coxe's Travels, vol. ii. p. 30., and also Note. Istoris. Opisan. Uspens. Sobor. Khristiansk. Mosiatsoslof.

The image of the Virgin Mary of Jerusalem is said to have been painted by the holy Apostle in the fifteenth year after the ascension of our Lord in Gethsemane, where is the tomb of the Virgin Mary. In the year 5961, (A. D. 453,) it was brought from Jerusalem to Constantinople, and in 6406, (898) on account of the discovery by the Russians, this holy image was transported to Kherson; and when St. Vladimir governed that town, and was christened, in the year 6467, (959) he sent this image to Novgorod, where it remained till the time of Ivan Vasilievitch.

In this cathedral also are contained a number of other images of our Saviour, the Virgin Mary, and the saints, some of which are highly esteemed on account of their having wrought many miracles; hence, their general appellation, *miraculous images.* Some of these images have inscriptions relating their history, and the miracles performed by them.

The *Riz Gospodnya,* or robe of our Lord Jesus Christ, sent to the Tsar Michael Phedorevitch by Abbas, the Shah of Persia, in the year 1625. The placing of this robe is annually celebrated on the 10th of July. It is contained in a large brass grate-work press, which stands in the south-west angle of the cathedral, and which deserves the attention of the traveller. * The *Gvozd Gospoden,* or nail of the Lord, which was brought from Georgia in 1686, and is reckoned an invaluable gift: part of the robe of the Virgin Mary: part of the remains of John the Baptist; Alexei, the metropolitan, of St. Serge; and of the Great Duke Vladimir, &c.; the right hand of Andrew the First, called Apostle; the head of Gregory the Theologian, &c., are among the relics preserved.

The sepulchres of the metropolitans and the patriarchs are placed around the cathedral, close to the walls, and are inclosed by iron rails. Every one of them has attached to it a silver plate, with an appropriate inscription.

The sepulchre of St. Peter, the first metropolitan of Moscow, and

* See Levesque's account of it, vol. iv. p. 137.

founder of this cathedral, on the east of the north doors, and the sepulchre of St. John the metropolitan, formed of beaten silver, in the north-west corner, claim particular attention. The relics of these saints are peculiarly distinguished. The sepulchre of Philip, on the right of the entry, by the south doors, is exactly similar to that of St. John, and his remains are also highly venerated.

The relics, or *mostchi*, of all the Russian saints are not only highly valued, but greatly reverenced by the natives, who, after crossing themselves, and bowing sometimes to the ground, or even prostrating themselves, approach the tombs, and a small bit of the covering being raised, generally near the breast, kiss them, again cross themselves, deposite a small sum of money, and depart.

In this cathedral are the tombs of many metropolitans, and those of all the patriarchs, except that of Nekon, whose remains are deposited in the monastery of the New Jerusalem.*

The lustres worthy notice are twelve in number, and are distributed before the skreen and among the pillars, in different parts of the church, perhaps in remembrance of the twelve apostles. An immense lustre, suspended in the middle of the church, formed of massy silver, which was made in England, and presented to the Tsar Alexei Michaelovitch, by his prime minister and favourite Morosof, has claimed the notice of all writers.

"In the middle of the church is suspended a crown of massy silver, accompanied with 48 chandeliers, all of a single piece, and weighing 2800 pounds †," or, according to Coxe ‡, 2940 pounds, and according to others only 2412 Russian pounds. §

Most of the other chandeliers are also large and massy, and are made of copper and silvered. In this church are also a number of immense sized candlesticks, almost as high as an ordinary man, formed of silver, or more generally of copper silvered, and supplied with enormous candles as thick as a man's leg. A small silver ornamented

* Vide Description hereafter.

‡ Travels, vol. ii. p. 29.

† Vsevolojskie's Dictionnaire Géograph.

§ Istor. Opisan. Usp. Sobor. p. 97.

chandelier, weighing above 24 pounds, is placed opposite the image of our Saviour, above the *royal doors.* The cathedral is also decorated by a number of crystal lustres, lamps, and other ornaments.

The emperor's box stands on the right near the south door. It is a large square cut and ornamented four-pillared wooden canopy, with a pyramidal top, and provided with a red velvet cushion, elevated about a foot and a half, for his imperial majesty to stand upon. The box for the imperial family stands against the left front pillar, which having been injured in the year 1812, has been lately repaired in a very neat and rich style. It is also of a square figure, with a pyramidal summit, and is surmounted by the imperial arms. Its whole exterior surface is highly gilt, and its interior is lined with purple velvet. The patriarch's box is placed against the right front pillar. Since the death of the last patriarch Adrian, it has only served to remind the nation that there was once a patriarchal dignitary. It is completely out of repair.*

The emperor and empresses, with the other branches of the imperial family, on ordinary occasions, make no use of these boxes, but stand when in church between the front central pillars. His majesty the emperor on the right, and their majesties the empresses, with the imperial family, on the left; all of them surrounded by their suites.

In the temple of the Assumption, the Russian sovereigns, on their ascending the throne, according to the ceremonials of the Russo-Greek church, are crowned and anointed with holy ointment.

The cathedral of the Assumption, as well as that of the Annunciation of the Virgin Mary, is placed under the care of the holy directing synod. To these and the other cathedrals, and some of the churches in the Kremle, belongs the celebrated Ivonovskaya belfry; the bells of which are tolled before, during, and after divine service, especially on festivals or *prasdnicks* agreeably to fixed regulations, and to the greater or lesser sanctity of the day.

In the *Uspenskoi Sobore* are three *prideli* or chapels, which were

* See anecdote in Coxe's Travels, vol. ii. p. 38.

erected soon after the cathedral itself: 1. The chapel of St. Peter and St. Paul, formerly known under the name *of the irons or fetters of the Holy Apostle Peter*. It was built as the highest testimony of gratitude for the peace of Plescof, in the year 1328; and, during the time of Peter the Great, its name was changed in honour of his names-day.* On the 16th January is the *Pokloneniya* adoration, or reverencing of the honourable chains of the holy and universally-praised apostle Peter, which were brought from Jerusalem by the Tsaritsa Eudokia, wife of Theodosius the Little, in the year A. D. 431.† The image of the great martyr George, engraved upon stone, (I believe agate), supposed to have been brought from Rome, is deposited in this chapel.‡

2. The chapel of the holy, famous, and great martyr Dimitrii, built for the same reason as the above, and originally in the name of *John, the Writer of the Stair*.‖

3. The chapel of the applauding or praising of the very holy Mother of God. During the reign of the Great Duke Vasilii Vasilievitch the Blind, the Tartars having unexpectedly arrived on the river Oka, the Great Duke sent his son Ioann Vasilievitch against them. After their repulsion, the metropolitan *Iona* ordered this chapel to be built, as a token of gratitude.§

The cathedral of St. Michael, called in Russ. *Sobore Archangela Mikhhaila*, or simply *Archangelskoi Sobore*¶, was first built by the Great Duke Ioann Danilovitch Kalita, in gratitude for relief from the famine in Moscow, in the year 1333. On account of its smallness and tottering state, it was demolished and recommenced on a larger scale, in the year 1505, by order of the Great Duke Ioann Vasilievitch, and at its completion, in the year 1509, it was consecrated by the metropolitan Simeon. Finally, in the year 1772, by order of

* Istoris. Opisan. Uspens. Sober. p. 4. Khristionsk. Mesiatsoslof, p. 276.
† Khrist. Mesiatsoslof, p. 9.
‡ Istor. Opisan. Uspensk. Sober. p. 25. and Puteyoditel Moskvŭi, Part i. p. 30.
‖ Khris. Mesiatsos. p. 312, and Istor. Op. Usp. Sober. p. 4.
§ Istor. Op. Us. Sober. p. 5. ¶ Plan, No. 2. See Plates.

the Empress Catharine II. this church was repaired and placed nearly in its present state, a sum of money for that purpose having been given by the College of Economy. *

The *Archangelskoi Sobore* stands to the south of the cathedral of the Assumption, to the south-west of the *Ivanevskaya* belfry, and to the east of the cathedral of the Annunciation. It is smaller in all its proportions than the cathedral of the Assumption, but its form, the relative proportions of its parts, and the style of its architecture, are exactly the same, and it was built by the same artist, or by some of his associates, scholars, or countrymen. The last undertaking, says Karamzin, of the Italian architects, during the time of Ioann Vasilievitch, was the foundation of the new cathedral of the Archangel Michael, to which were transferred the tombs of the ancient princes of Moscow from the old church of St. Michael, built by Ioann Kalita, and then in ruins. †

Its length internally, besides the walls, is 123 feet; its breadth, 140 feet, and the height, from the central cupola to the floor, is 142 feet. The greatest diameter of the central dome amounts to 21 feet. ‡

The roof of this cathedral is painted green. The central dome rises considerably nearer to the east than to the western end; and the surrounding domes have the same relative situation as in the *Uspenskoi Sobore.* The central dome is covered by gilt copper, and the four surrounding smaller ones are plated with unpainted tin. All of these cupolas are surmounted with gilt crosses. The west end is ornamented by a painting of the last judgment, and many others. Its internal arrangement is exactly the same as the cathedral of the Assumption. The holy table in the altar is covered with Turkish silk, and over it is suspended a kind of square canopy. The *ikonostas,* or skreen, is filled with images, the lower of which are separated from each other by large gilt pillars of the Corinthian order,

* Putyevod. Moskvŭi, part i. p. 110. and part ii, p. 167, 8, 9.

† Karamzin, vol. vi. p. 79.

‡ Putyevod. Moskv. part i. p. 113.

and the upper ones by pillars of the Doric order. The superior images, and of course the pillars, are much smaller than those below. The images of the Saviour on the throne, of the Archangel Michael, of John the Baptist, of St. Nicholas, &c. are decked as usual. The gold, the gilt, silver, and the crystal crosses, covered by diamonds and other precious stones, pearls, &c., the decked copies of the gospel, are all worthy attention.

He who would wish to examine minutely the royal sepulchres, particularly with a view to the investigation of Russian history, should devote a day or two to that purpose, and be provided with some compendious history of the sovereigns of Russia. If he be a foreigner unacquainted with the Russian language, he should provide himself with an interpreter, and then he will not fail to return home satisfied with his visit, as upon almost every sepulchre is found a silver or copper plate, with an engraved inscription, mentioning the name of the deceased sovereign, the æra of his death, &c. To present merely a catalogue of all the sovereigns whose ashes lie in this cathedral, would be an easy task, but a very dry entertainment for the reader. Wishing that this work may serve as a guide to travellers in their researches, I have taken some pains to present, in a tabular form, a short view of the sovereigns of Russia, with the chief events of their reign, and refer the reader to the sources below, from whence more detailed information may be found.* I have also given a catalogue, arranged chronologically, of the other members of the male line of the reigning families of Russia, who have been interred here.

The remains of almost all the sovereigns, the Great Dukes and Tsars of Russia, from the time that Moscow became the metropolis till the death of Peter the Great; those of many members of the male line of the royal family within the same period; and those of the Emperor Peter II., are all contained within the walls of the cathe-

* Tatischef's, Scherbatof's, and Karamzin's Histories of Russia. L' Evesque's Histoire de Russie. Le Clerc's Histoire Physique, Morale, Civile et Politique de la Russie, Ancienne et Moderne. Muller's Samlung Russischer Geschichte. Coxe's Travels, and Took's Works.

dral of St. Michael. The females of the royal line are buried elsewhere, in the nunneries. The bodies of these great personages are not, as in Britain, deposited in vaults, or beneath the pavement, but are entombed in elevated, long narrow sepulchres, built of brick, about three feet in height, and are arranged in regular order in the *nave* and in the *trapeza* of the church, and mostly defended by iron balustrades. They are covered with palls of red cloth or velvet, variously ornamented. Some of them having lost their colours by age, have but a mean appearance. The tomb of Peter the Second is covered by an every-day pall of velvet, adorned with gold tissue bordered with ermine, and has also lost much of its original splendour. On distinguished festivals, however, all the sepulchres are covered with gaudy rich palls of gold or silver brocade studded with pearls and jewels, and otherwise ornamented. The palls of the miracle-worker Dimitrii, and of the Tsar Alexei Michaelovitch, are very richly adorned with pearls and precious stones.

The pall used on *great festivals* for the tomb of Peter the Second, was presented by the Empress Catharine the Second, in the year 1775. It is made of gold glazata, to which are attached, in many places, the arms of Russia, with gold, silver and silk, adorned with ermine, covered on both sides with silver gauze, with fringes and tassels.

On this tomb is the following inscription :

The most pious
And most autocratic Gosudár,
Peter the Second,
Emperor of All Russia,
Born October the 12th, in the year 1715; succeeded to the sovereignty of his ancestors, on the 7th May, 1727, crowned and anointed on the 25th Feb. 1728.
The Hope of Great Blessings
To His subjects;
Who were deprived of that hope,
By the will of God;
He was translated to an eternal Kingdom,
In the year 1730, Jan. 18th.*

* Putyevod. Moskv. part i. p. 156.

Among the tombs peculiarly distinguished are those of the holy orthodox Tsarévitch and miracle-worker Dimitrii of Uglitch, reckoned the third or fourth son of Ivan Vasilievitch IV., and who is said to have been assassinated by order of the Tsar Baris Godunof in Uglitch, when eight years old; and, 2dly, that of the miracle-workers of Chernigof.

In the Russian Church, on the 15th May, the assassination of the Prince Dimitrii is commemorated. His relics were brought from Uglitch to Moscow by Philaretes, the metropolitan of Rostof and Jaroslaf, in the year 1606, and placed in the cathedral of St. Michael; and on the 3d June, is commemorated the transportation of these relics.* His tomb is placed on the north side of the south central pillar. It is made of wood, covered with beaten silver, and ornamented with brass escutcheons. It is more elevated than most of the other tombs, is provided with pillars supporting a canopy over it, which is gilded and splendidly decorated, with inscriptions over it: — First "In the reign of the orthodox and Christian Gosudár, Tsar and Great Duke of all Russia, Vasilii Ivanovitch, in the 1st year of his reign:" (*i. e.* 1606). The second is quite historical: "In the year 7099 (1591), on the 15th day of the month of May, the orthodox Tsarévitch Prince Dimitrii Ivanovitch Ugletskei, son of the Gosudár, Tsar and Great Duke of all Russia, Ivan Vasilievitch, was murdered by the order of Beris Godunof, by Nikita Natchalof and Daniel Bitiagovskii, with their accomplices, and his honourable relics were transported from Uglitch to the capital Moscow, in the year 7114 (1606)."†

This child Dimitrii was canonized, and is now placed among the saints of the Russian calendar; and, according to the legends of the church, his body has performed many miracles, and is believed by the credulous to remain uncorrupted. His tomb attracts more attention, especially from the lower classes, than the sepulchres of any of the sovereigns; for the Russians hold their saints in the highest veneration. On holidays, particularly the names-day of Dimitrii, the

* Khrist. Mesiatsoslof, p. 74. † Putyevod. Moskvŭi, part ii. p. 211.

sepulchre is opened, and crowds of devotees press round to pay their homage to the memory of this Russian saint. On the inside of the lid, a gaudy-coloured image of Dimitrii is displayed to view, and is beheld with great respect and reverence. The cover is raised from part of the relics, then the natives near the tomb, after crossing themselves many times, bowing to the ground, and even prostrating themselves, respectfully ascend the steps, kiss the breast, again repeatedly cross themselves, deposit a small sum of money, retire to their places, and recommence their devotions.

On the north side of the south-west pillar, is placed the elegant silver tomb of the holy, orthodox Great Duke Michael, and his Boliarin Phedor, the miracle-workers of Chernigof, whose solemnity is celebrated in the *Uspenskoi Sobore*, on the 20th September.* Their relicks were brought from Chernigof to Moscow on the 14th February, but in what year is not known. They were deposited in the Chernigofskoi cathedral, which was over the *Tainitskiya Vorotŭi* of the Kremle. In the year 1770, by order of Catharine the Second, they were taken to the Stretenskoi cathedral, which is now demolished. From thence, in the year 1774, they were transported to the cathedral of St. Michael with great ceremony. A holy procession took place, service was performed in all the cathedrals and churches of Moscow, the bells were rung throughout the city, and the day held as a general festival among all ranks.

On the shrine which contains these holy relics, is the following inscription; a good example of the style generally followed in Russia, till the present reign, in the composition of epitaphs, which were to meet the public eye. It speaks more of the then living empress than of the dead miracle-workers.

"In glory of the tri-une God, in honour of the eternally-to-be-remembered
holy Michael of Chernigof, descended from the race of the equal with the
apostles, Vladimir the Great, in the seventh generation,
Suffered death

* Khrist. Mesiatsoslof, p. 145. and 305.

for the faith and his country, with another, his Boyarin Phedor, among the horde from Batii, in the year 1244, the 20th September.

Transported
From Chernigof to the capital, Moscow,
Reposing
Here with his sovereign relations:
The most pious great empress Catharine the Second, exalted by victories and by peace, the hope, the protection, and the deliverance of all those of the same religion, the Greco-Eastern Christians; who
Overturned
The strength of the Ottoman Porte,
Converted
The inaccessible castle of Bender into dust and ashes;
Stretched
Her victorious arms to the Dvina;
Was rendered famous
By the burning and compleat extermination of the Turkish fleet at Chesme, in the Archipelago;
Confirmed
To Moldavia, to Valachia, and to the islands of the Archipelago, desired advantages;
Gave
Liberty to the people inhabiting the Krimea, the Kaban, and the Taman;
Opened,
By possession of the quays of Korch, Enikul, and of the town of Kinburn, the way to new fisheries and navigation, in the Black and White Seas; renovating an ancient building of the town of the Kremle, by a new act of magnificence, was pleased to erect
This Tomb,
In solemn commemoration of the famous peace concluded with the Ottoman Porte, July 10th, 1774; and as a mark of her sincere piety, burning with gratitude to God, in the thirteenth year of her celebrated reign, in the time of her heir-apparent, the orthodox Gosudár, the Tsarovitch and Great Duke Paul Petrovitch, and his spouse the orthodox Gosudarina and Great Duchess Natalia Alexievna, from the creation of the world 7282, from the birth of Christ 1774." *

In this cathedral are inscriptions enough to fill a volume. I shall only translate one more, as furnishing another example of the strain in which they are all composed.

* Putyevorod. Moskv. part i. p. 122.

"In the year 7177, (1669) the 19th June, at five o'clock in the afternoon, in memory of the holy apostle Judas, brother of our Lord by the flesh, died the servant of God, son of the great Gosudár, the Tsar and Great Duke Alexei Michailovitch, Autocrat of all Great and Little and White Russia, and of the orthodox Gosudarina, the Tsaritsa and Great Duchess Mariya Ilinitchna, the orthodox Gosudár, the Great Duke Simeon Alexievitch, and was buried in this place."*

The Archangelskoi cathedral may be well called a royal sepulchre. Here, in solemn silence, repose the ashes of the once mighty, but now humble great; who, could they revisit this world, would be truly astonished at the changed and improved state of their dominions since their various reigns. In truth, the history of Russia affords one of the finest subjects for contemplation for an intelligent and amiable mind.

In the cathedral of St. Michael are two prideli, or chapels, behind the altar. The one is dedicated to the *Pokrove*, or protection of the Most Holy Mother of God; the other to John, the precursor of Jesus Christ.

The cathedral of the Annunciation of the Virgin Mary, in Russ, is called *Blaghovestchenskoy Sobore.* †

In the passage, or entry of the palace, there was a temple dedicated to the Annunciation of the Virgin Mary, from which this cathedral takes its name. It was begun to be built in the year 1397, by the Great Duke Vasilii Dmitrievitch. The image-painting was executed in the year 1405. By order of the Tsar Ivann Vasilievitch, the old building was demolished, and a new building was commenced in the year 1484 ‡, and was consecrated on the 9th August, 1489, by the metropolitan Herontii, as may be seen by an inscription on one of the pillars. The wall-painting was renewed in the year 1770, and consecrated on the 18th December of the same year. §

* Ibid, p. 147.

† Plan No. 3. See also Plates.

‡ Karamzin, vol. vi. p. 76.

§ Putyevodit. Moskvŭi, part i. p. 91. Khrist. Mesiatsos. p. 265.

The east side of the exterior of this cathedral is ornamented, particularly about the entrance, by crowds of heads of the apostles, holy fathers, and saints.

The cathedral of the Annunciation stands adjoining to the east end of the Imperial palace, or between the palace and the cathedral of St. Michael.

By observing the dates, it will be remarked, that this cathedral was rebuilt about ten years after the cathedral of the Assumption. It was also erected by Italian architects, and, probably, by Aristotle, or his associates, who were invited to Russia about that period by the Great Duke Ivann Vasilievitch *, he having been well pleased with the proofs of Aristotle's skill in the erection of the *Uspenskoi Sobore.*

The cathedral of the Annunciation is greatly inferior in size to the cathedrals of the Assumption and of St. Michael, but its proportions are more consonant to good taste than those of either of these edifices. Being splendidly ornamented, it forms an agreeable and magnificent object, and serves, as it were, as a wing to the palace. Its whole roof is formed of highly gilt copper. From the centre of the roof arises a large but low turret, with four smaller surrounding turrets, as in the cathedrals already mentioned, with a nearly similar turret at each corner of the building; so that in all, this edifice is surmounted by nine turrets, the bases of which are painted in imitation of brick, and surmounted by gilt *heads*, or *cupolas*, terminated by gilded crosses; all of which are simple, except that of the central dome. It is said, that this last cross is formed of solid gold †; it is in the old style, cut and ornamented, and has a crescent below the cross. When the sun shines upon this building, its rays, strongly reflected by the golden roof and domes, involve the whole, as it were, in a blaze of brilliant fire, and present a spectacle most rich and splendid.

* Khrist. Mesiatsos. p. 265.; and Karamzin, vol. vi. p. 70.; and Vsevolojskie's Dictionaire Geograph. p. 288.

† Putyevod. Moskvd. p. 94.

Its internal arrangement is similar to that of the other cathedrals ofthe Kremle. The altar is elegant enough, and richly adorned. The skreen, or ikonostas, is also splendidly decorated. Among the images encased with gold and silver, and adorned with precious stones and pearls, those of our Saviour and of the Virgin Mary are the most remarkable. It is said, that the gold enclosure of the image of the Annunciation contains alone eighteen pounds of pure gold, besides costly pearls and precious stones. *

The wall painting in the nave is mostly in an inferior stile. The floor consists of flag stones of marble, pudding stone, and agate, in pieces from six to nine or ten inches square. The gold crosses, and those of crystal, ornamented with gold; the superbly bound copies of the gospel, beset with precious stones and pearls; the dresses of the clergy, &c., excite attention in their turn.

Among the relics preserved here in cases, of martyrs, holy fathers, and saints, are said to be part of those of St. Anne, the mother of the Virgin Mary; of Elizabeth, the mother of John the Baptist; of the apostle Andrew; of the evangelist Mark; of the apostle James, the brother of our Lord; of Timothy; Titus; of St. Luke, and of St. Matthew, &c. &c. †

In the cathedral of the Annunciation are four *prideli*, or chapels. 1st. Of the entry of Jesus Christ into Jerusalem, built in the year 1489. 2dly. Of the archangel Gabriel, also built in the year 1489. 3d. Of the Assembly of the most holy mother of God: and 4th. Of the Great Martyr George, now used as the *Riznitza*, or treasury of the cathedral, where are kept the sacerdotal robes, and other articles belonging to the church service.

The cathedral of the Transfiguration of our Saviour, or *Spaskoi Sobore* ‡, is best known by the familiar name, *Spas na Boru; i. e.* Saviour, (church of,) in the forest of pines and birch; because, at the period of its construction, it was surrounded by such a forest, or wood.

* Putyevod. Moskvd. part i. p. 95.

† Putyevod. Moskvŭi, p. 101—107.

‡ Plan No. 4. Plates.

This church is by some reckoned the oldest in Moscow, though improperly, and on that account merits particular attention. It stands in front of the ancient palace of the Tsars, and at the west end of the new palace. It was built by order of the Great Duke Ivann Danilovitch Kalita, in the year 1328; *i. e.* two years after the *Uspenskoi Sobore*; and in the course of two years was constituted a monastery. It continued so till the Great Duke Vasilii Dmitrievitch Donskii attached the surrounding ground to the palace, and built the *Novospaskoi* monastery in its place, and to which the archimandrite and the monks were transferred. It then became a cathedral. In the year 1527 it was rebuilt. It contains the relics of St. Stephen, who was bishop of Perm, and four chapels, which are dedicated to the martyrs, Gurii, Samon, and Aif; Michael the Archangel; Spiridon the miracle worker; and the three saints, Vasilii the Great, Gregorgii the theologian, and John Flatoustii. *

The form of the Spaskoi Sobore is altogether different from that of any other ecclesiastic structure I have seen in Russia. It consists of one wide-spreading single low story, and is nearly square. Over its centre rises a single dome, and each corner supports two smaller domes, all painted green, with gilt crosses; so that it has the appearance of the assemblage of a number of small buildings. It is a very plain edifice, and is in tolerable repair. Although the original building was destroyed, and the cathedral rebuilt in the year 1527, yet the *Spas na Boru* being supposed, especially by the vulgar, to be the most ancient church in the city, is held in great esteem and reverence on that account.

One would not be displeased at its removal, nor to see some edifice at a greater distance from the palace, and more in unison with the grandeur of the Kremle, substituted in its place. The *cathedral*, however, would require to be transferred. But in every country, it is a delicate matter to abolish, or even to demolish re-

* Putyevod. Moskv. part i. p. 169. Khristians. Mesiatsos. p. 288—318. Also description of the Novospaskoi monastery hereafter.

ligious establishments, although new ones should be substituted in their place. Religion, combined with ignorance and superstition, in barbarous nations, and with illiberality and enthusiasm in civilized nations, is ever jealous. No where is caution and prudence more necessary in ecclesiastic affairs, than in the Russian empire, in which the prince and the peasant are equally attached to their religion, and where every thing connected with its rites and celebration is sacred in the extreme. But his present majesty, Alexander, knows well the genius of his people, and the gradual steps by which even the most desirable plans must be carried into effect, in order to secure success.

The palace of the Kremle, or *Kremlevskoi Dvorets* *, comes next in order. Few edifices in Moscow deserve the appellation of ancient. Making all allowance for the influence of the weather, and the ravages of time, the metamorphoses are astonishing, which even enormous structures here undergo. Few retain their original style of architecture, and many have been rebuilt and re-rebuilt, although generally known by the same names, and the date of their existence is generally calculated from their first foundation. The palace of the Kremle is probably the most notable instance of this constant change and renovation, amongst all the large and more ancient edifices of this metropolis. Few buildings have suffered so many changes, nor is it possible to say how many more it is yet destined to undergo. The descriptions of this palace given by travellers, differ very greatly from each other in consequence, though it sometimes happened, that only a short time elapsed between the periods of their visits to Moscow.

The palace of the Kremle, as it exists now, (in the year 1820,) may be said to consist of three principal parts, each of which requires a separate description: these divisions are 1st. The ancient palace of the Tsars. 2d. The *Gronnovitaya Palata*, or audience-chamber. 3d. The New Palace, so called to distinguish it from the ancient one; a

* Plan No. 5. and Plates.

denomination it well merits, for its continual changes render it always *new*.

The *Tsarskoi Dvorets*, or ancient palace of the Tsars, claims particular attention. * Of the building of this edifice different accounts have been given. During a great fire in the year 1493, the wooden palace of the Tsar having been destroyed, the Great Duke Ivan resolved to build a stone palace, which was accordingly begun in the year 1499 by Alevise, the architect from Milan, on the old spot near the cathedral of the Annunciation: deep cellars and ice cellars served for the foundation of this magnificent edifice, which was completed in the course of nine years; and is now named The Palace with the Belvidere. †

The palace of the Tsars above spoken of, was first built in the year 1300, by the Great Duke Daniel Alexandrovitch, of wood; but by order of the Great Duke Dmitrii Ivanovitch Donskii, in the year 1367, it was demolished, and then built of stone. The Tsar Ivann Vasilievitch, enlarged and embellished it in the year 1488.

"The *Tvorskoi Dvorets*," according to the author of the *Putyevoditel Moskvŭi*, "was built in the reign of the Great Duke Ivann Vasilievitch, in the year 1487, by Mark Friasin." ‡

On the belvidere of this palace is the following inscription:—"By the grace of God, by order of the Great Gosudar, Tsar and Great Duke, Michael Phedorovitch, Autocrat of all Russia, and sovereign and governor of many principalities, these large wooden chambers were made for the children of the Tsar, the Tsarevitch Prince Alexei Michaelovitch, and the Tsarevitch Prince Ivan Michaelovitch, in the year 7144 (1636) from the creation of the world." § This inscription apparently alludes to the superior rooms in the palace, which in those days might be reckoned large. ‖

* Vide Plates.

† Putyevod. Moskvŭi, part i. p. 8. 224. and 279. Istoris. & Topograph. Opisan. Mosk. p. 13. Opisan. Gorod. Moskovsk. Gubern. p. 8, 9. Karamzin's Hist. vol. vi. p. 77.

‡ Wichelhausen's Zinge von Moskwa, p. 24.

§ Putyevod. Moskv. part ii. p. 224.

‖ See description of the Imperial museum.

In the year 1743, the Empress Elizabeth ordered the old palace to be demolished on account of its decay, preserving only the belvidere, the *Krasnoye Kriltso*, and the *Gronnovitaya Palata* *, all existing at present.

The ancient palace is a singular building. It consists of a ground story, with a piazza before it, which supports a wide balcony, from the bosom of which arises a second story, with a church at its west end, which is likewise surrounded by a similar balcony: a third story lower, and of smaller size, overtops the second, on the outside of the parapet of the gallery of which are placed small and variously coloured casts in stucco, of the arms of the different provinces of the Russian empire. The fourth story, with the curious old court-chapel above its east end, surmounts the third story, and the centre of the edifice is crowned by the belvidere. At the west end of the belvidere, projects a small elevated roundish observatory with three windows. This palace is somewhat of a conical shape, the different stories becoming smaller and smaller as we ascend, and terminates in the belvidere. It was built originally after a regular plan, but in consequence of changes, now exhibits a very irregular appearance, particularly at a distance, when one half of it is concealed by the new palace. The style of its architecture has been called Grecian, Gothic, Tartar, Hindu. † On the authority above quoted, we know that it was built by an Italian architect, but on what plan is not so clear. The windows of the fourth story, and of the belvidere, are very curious.

In the belvidere are two small arched rooms, which were the Tsar's peculiar apartments, and from which he could ascend to the observatory by a narrow staircase. The view from this observatory must have been magnificent in ancient times. The whole city could be seen by the sovereign at a glance, as well as the surrounding country, to the distance of many versts. The landscape from hence, though now interrupted on the east and south by the new palace, is

* See History of Museum. † Vide Clarke's and James's Travels, &c.

still extensive and delightful. Indeed, the observatory was a kind of *royal police box*, as well as a court of justice. It is celebrated in the annals of Russian history, as the seat of freedom and communication with the Tsar. At a certain fixed hour, the sovereign daily took his station in the observatory, and crowds of supplicants assembled in the court before the palace, and deposited their written petitions upon a large stone adjoining to the small church, called *Spas na Boru.* * The Tsar caused these petitions to be brought to him; he examined them, and dictated the answers, which being properly addressed, were in like manner laid on the same stone, till the petitioners came to receive them.

From the windows of the observatory, during the conspiracy of Vasilii Shuiskii, the false Dmitrii fell, and broke his thigh, in endeavouring to escape from the sword of his assassins.

In the story below the belvidere, as well as in other parts of the building, are ranges of small arched white-washed apartments. Not a vestige remains of the ancient splendour of this edifice; not an object to indicate that it was, or is, a palace!

When the court were at Moscow in the years 1817–18, *piragorotkas*, or low wooden partitions, were run up in the different stories, so as to make a number of small rooms for the accommodation of some of the attendants of the court. These divisions now remain, and the ancient palace is inhabited by persons in the service of the crown. Travellers should never fail to visit this ancient edifice. The court lackeys at the new palace have no authority to shew this palace, but on application being civilly made to the in-dwellers by a person who speaks Russ, the doors are immediately thrown open.

At the time Coxe visited Moscow, he gave the following description: — "The palace inhabited by the ancient Tsars stands at the extremity of the Kremlin. Part of this palace is old, and continues in the same state in which it was built under Ivan Vasilievitch I. The remainder has been successively added at different intervals,

* Vide description of, p. 171.

without any plan, and in various styles of architecture, which has produced a motley style of building, remarkable for nothing but the incongruity of the several structures. The top is thickly set with numerous little gilded spires and globes *, and a large portion of the front is decorated with arms of all the provinces which compose the Russian empire. The apartments are exceedingly small, excepting one single room, called the council chamber, in which the ancient Tsars used to give audiences to foreign ambassadors.

This palace, in which the Tsars formerly held their courts in all the splendour of eastern pomp, was once esteemed by the natives an edifice of unparalleled magnificence; it is, since the late improvements in architecture, far surpassed by the ordinary mansions of the nobility, and by no means calculated even for the temporary residence of the sovereign.

In this palace Peter the Great came into the world, in the year 1672, an event here mentioned, not only because it is remarkable in the annals of this country, but because the Russians themselves were, till very lately, ignorant of the place in which their favourite hero was born. That honour was usually ascribed to *Columna*, which, on that supposition, has been profanely styled the Bethlehem of Russia; but the judicious Muller has unquestionally proved, that the Imperial palace of Moscow was the place of Peter's nativity." † In this account Coxe is unquestionably mistaken with respect to the honour ascribed to *Columna*, or *Kolomna*; he must have been deceived by the similarity of the word *Kolomenskoye* (Kolomenskoe Selo), once the Imperial summer residence of the Tsars, seven versts south of Moscow ‡, or have changed *Kolomenskoye* into Columna, in translating from the German authors. *Columna*, or rather *Kolomna*, was never said to be the birth-place of Peter the Great.

In the Geographical Dictionary of Russia it is said, "Those who deemed *Kolomenskoye* the Bethlehem of Peter the Great, that

* Vide description of the church behind the golden rail.

† Coxe's travels, vol. ii. p. 7—9. ‡ See description hereafter.

is, for the place where this sovereign was born, have erred. Authentic testimonies and documents show that the *Kremlevskoi Dvoréts* *," *i. e.* the ancient palace of the Tsars at Moscow, " was his birth-place." I have not yet sufficiently examined this point to form my own opinion. I can only relate, that the peasants in the village of *Kolomenskoye*, adjoining the ruins of the old palace, and the Russians in general, relate, as an indubitable truth, that *Kolomenskoye* was the birth-place of Peter the Great. So strongly is this belief fixed in the minds of the Moscovites, that when visiting the ancient palace of the Tsars, and happening to say emphatically to a friend, " Here Peter the Great first drew breath," the gentleman who was our conductor sharply, and somewhat indignantly, replied, " No, Sir; I have not the honour to live under the same roof where that sovereign was born, an honour of which I would proudly boast; there is the place," pointing to *Kolomenskoye Selo*, " which gave light to our distinguished emperor."

In various historical works I find the same statement; as also in a pamphlet published about two years ago: — " A Description of the Temple of the Saviour on the Sparrow-hill."

The first and second stories of the ancient palace of the Tsars, previous to the erection of the Imperial Museum, were used as a depot for the collections now formed in that edifice, and thence were called the Treasury.†

" We ascend to the Treasury," says Raymond, " by a great stone stair, celebrated on account of the massacres which the Streltsi there committed upon the person of Narishkin and others of the chief grandees of the empire.‡ It is described hereafter.

The new palace was built in the year 1743, by order of the empress Elizabeth. In the reign of Catharine it consisted of a single story, over an elevated basement and piazza, with a triangular cen-

* Vide Slovar Geograph. Rossiis. Gosudarst. under the words *Kolomenskoye Selo*.

† Vide Descrip. of the Imp. Museum.

‡ Tableau Hist. Geog. Milit. &c. vol. ii. p. 265.

tral pediment, and was but a very ordinary edifice. Nearly opposite the *Granovitaya Palata*, up to the year 1790, there existed a garden supported upon stone arches, and stretching toward the Moskva river*; which, by some writers, has been called a hanging garden. During the reign of Paul I. this palace was repaired and enlarged. Afterwards, at the commencement of the reign of Alexander I., by further enlargement and changes its appearance was greatly altered; hence, views taken of this structure at no distant periods are altogether different. In the year 1812 the new palace was burned and laid in ruins.† His imperial majesty ordered it to be rebuilt. In the year 1816 it was a building of three stories, and I had thus described it: "The ground story is faced with a row of arcades, or a high piazza, which supports a wide balcony and handsome balustrade; the second story is quite plain, except the centre, which is ornamented by eight Doric columns, disposed in pairs, with corresponding pilasters behind them. Over these pillars is placed a balcony, with a gilt balustrade. The third story is shorter than the rest. The wings, stretching back behind the front, are three low stories in height." In the year 1817 this palace was greatly augmented. It was unroofed; the attic story was made of the same length with the second; the wings were heightened to the level of the front façades, and now have five stories of unequal height. The front balcony and balustrade were repaired and ornamented, and over numerous escutcheons, &c., were placed the imperial arms. A similar balcony, also with a gilt balustrade, escutcheons, and the imperial arms, was added to the east side or wing. By these arrangements the palace was greatly enlarged, and rendered more commodious. I cannot add, that it was improved: on the contrary, I am of opinion that its appearance was greatly injured, and rendered more incongruous with the adjacent structures. Besides, the views of the Kremle, from the south and west, were much diminished in

* Putyebodit. Moskvŭi, part i. p. 9.

† Vide Historical Views of Moscow, published by Ackermann, 1813, and our Views.

beauty. The gilt domes of the cathedral of the Assumption, which shone with so much splendour when viewed from these points, now only exhibit their summits. This large massy edifice, though fine, is not distinguished for its striking architecture. Over the centre of the roof of the palace, surrounded by a circular balustrade, is elevated a signal-post, on which the imperial flag is hoisted when his imperial majesty, or a crowned head, is within the metropolis. This inclosed gallery now serves in place of the observatory of the ancient Tsars. From this station his majesty can overlook the city, the suburbs, and the environs.

After Petersburg became the imperial residence, as is well known the sovereigns of Russia generally remained a few days at the Petrovskoi palace, three versts from the *Tverskaya Zastava*, before they made their solemn entrance into Moscow. That palace was burned in 1812, and there is the less necessity for it now that the *Kremlevskoi Dvoréts* can accommodate the imperial family and the court. The emperor Paul, as well as his present majesty Alexander, on coming to the throne resided some days in the Kremlevskoi palace, both before and after their coronation. Their majesties also resided here for a short time on their visits to Moscow, but it being incommodious, they generally soon removed to the palace of *Bezborodko*, near the summer gardens, a palace which the emperor Paul, immediately on his ascending the throne, bought from Count Bezborodko. The *Kremlovskoi Dvoréts* is now likely to be the residence of the sovereigns during their abode in the ancient metropolis.

When we remember the former splendour of the Kremle, associated with the history of the Russian empire; when we recollect its fine central situation, the number of immense palaces which the sovereigns of Russia have erected, and the facility with which an imperial *ukaz*, like magic power, calls enormous edifices into existence; we are surprised that the Kremle should have been so long without a palace fit to accommodate the sovereigns during their temporary residence.

Although it has often been in agitation to erect a fine large palace here, it has never been accomplished.

The empress Catharine II. had a grand idea of erecting a most magnificent palace, with suitable courts, stables, and other offices in the Kremle, the plan of which was executed by the architect Vasilii Ivanovitch Bajenof, and is now deposited in the *Kremlevskiya Expedition*, and the model stands in the Imperial Museum.

It was intended that a grand façade should stretch from near the *Spaskiya Vorotŭi* to near the *Borovitskiya Vorotŭi;* and a second shorter façade from the *Borovitskiya Vorotŭi* to the *Troitskiya Vorotŭi;* but its vicinity to the river formed an unexpected obstacle, and they were obliged to desist from the undertaking.*

The emperor Paul had also thoughts of erecting here a large palace, consisting of a centre and two wings. The plan was prepared by the late Mr. Kosakof: it is very elegant, and is now arranged with others in the *Kremlevskiya Expedition.*

The emperor Alexander has acted most wisely in ordering the new palace to be enlarged: it may serve for some years as the temporary abode of sovereignty; and when the empire has recovered completely from the dreadful effects of the invasion of 1812, I should not be surprised to see the design of Catharine II., or something equally magnificent, executed.

The grand entrance to the palace is on the east side, by a wide stair called *Kresnoye Kriltso.* On the west side of the palace there is a similar though narrower stair, used by the court on common occasions, and which leads to an open paved oblong square, behind and between the body of the palace and the wings. The emperor has a private entrance in front, through one of the arcades. Besides these there are numerous other entrances, both in the eastern and western wings.

The ground story of the palace is occupied as store-chambers, houses for the servants, &c. In the second story are the throne-

* Putyevodit. Moskvŭi, part i. p. 279.

room of his majesty, and the apartments of the dowager-empress. The throne-room is in the east wing, or east front of the palace. It is very long, and its ceiling is supported by handsome marble-imitation columns of the Ionic order. The throne is covered with crimson velvet, and the canopy is supported by gilt Corinthian columns; the seat or armed chair is finished after the same manner; on the back of the chair is embroidered the emperor's cipher (A); and on the back of the throne are the imperial arms.

The apartments of the dowager-empress, besides a number of antichambers, consist of the rooms where the *chevaliers* await her majesty; the great hall for presentations to her majesty, the company room, the drawing-room, the dining-room, the cabinet, the dressing-room, and bed-room, &c. In the third story are the apartments of her majesty the empress: they consist of a suite of rooms for the same purposes as those of the dowager-empress. Here also we find the emperor's cabinet, which contains a fine large plan of Moscow, and his majesty's *bed-room, but no bed.* I have been told that Alexander I., soldier-like, always sleeps upon a straw mattrass, which accompanies him every where. As is the custom for married people here, instead of one large double bed, as in England, in the empress's bed-room are two single elegant bedsteads and beds.

To speak of the dimensions and of the furniture of the rooms of the palace would be a needless task. It is enough to say, that though none of the apartments of the palace are extremely large, they are all elegant and commodious; that though not very remarkable for any unusual magnificence in their furniture, they are all neatly and handsomely provided. Inlaid floors of various figures and colours, of oak and other wood; beautiful Wilton and Russian carpets; tapestry-covered walls, of all shades; immensely large looking glasses, some of which have many flaws, and others are joined; tables of mahogany, of Siberian birch, of nat-wood, stained and unstained, gilt and ungilt, of marble, of imitation *lapis lazuli*, and of *malachite*; chairs of the same woods, plain, or covered with silk and gilded; large crystal and bronze lustres, and a crowd of other orna-

ments, are all found here. In this palace I remarked only a few paintings, chiefly from Dresden; but it is to be hoped that taste will soon add some of those noble embellishments.

The *Granovitaya Palata*, or audience-chamber*, stands on the *plostchad*, or place where stood a Belvidere Joann Vasilievitch erected, — a spacious chamber. It was founded by Mark Friasin in the year 1487, and completed by him, with the assistance of another Italian architect, Peter Antonius, in the year 1491. This chamber served as the place of solemn assemblies of the court, especially on occasion of the reception of foreign embassies, when the sovereign wished to appear with grandeur and eclat, after the manner of the Byzantine monarchs. This chamber is therefore named *Granovitaya*, which, after the lapse of 320 years, preserves its entireness and beauty: in the same place, even now, we see the throne of the crowned heads of Russia, from which, in the first days of their reign, they extended their benevolence to the nobles and the people."†

By others this chamber is said to have been erected by Ivan Vasilievitch in the year 1533‡; and the *Granovitaya Palata*, according to the author of the *Putyevoditel Moskvŭi*, was erected by the Tsar Boris Phederovitch Godunof, and probably at the same time as the *Ivanovskaya* belfry.‖ I regard the first quoted authority as the most authentic.

This chamber retains the name *Granovitaya Palata*, which may be translated *angular chamber*, or, perhaps, *square* or *four-cornered hall.*

The *Granovitaya Palata* was burned in the year 1812. The woodwork was destroyed, but part of the walls remained entire.§ This edifice is now completely repaired and elegantly fitted up, after its former style. It is a handsome square building of two stories, in the plainest and simplest style of architecture.

* Plan, No. 6. Plates. † Karamzin's Hist. vol. vi. p. 77.

‡ Uscvolojskie's Diction. Geograph. p. 287. Istoris. et Topograph. Opis. Moskv. p. 13.

‖ Putyevod. Moskv. part i. p. 9.; and also Slovar Geograph. Russii. Gosudorst, vol. iii. p. 855.

§ If I am not mistaken, there is a sketch of its ruins in the first edition of James's Travels.

Having ascended the *Krasnoye Kriltso*, we enter the antichamber common to the new palace and the *Granovitaya Palata*, which is ornamented by an image of the Trinity, as personified by the three angels who appeared to Abraham, the archangel Michael, &c. The door of the *Granovitaya Palata* is on the right hand, which occupies the whole of the upper story of the edifice; the ground-story being used as store-chambers, &c. The *Granovitaya Palata*, from which the whole edifice derived its name, is a large square vaulted room. Its length and breadth are about 60 or 65 feet. In its centre rises an enormous square and highly gilt pillar, which loses itself by expansion into the arches, and with them supports the ceiling. The vaults are four in number, and each is crossed by a gilt twisted stucco-cord, which has a good effect. Over each window are the arms of three of the governments of Russia. The walls are covered with crimson velvet, bronze chandeliers, and gilded ornaments; and the floor is overlaid with red cloth. Numerous lustres are suspended from the ceiling. The base of the central pillar is surrounded by shelves, on which, on great occasions, are arranged the gold and silver utensils and vessels belonging to the court. The throne on the south side is equally elegant with that in the palace. The room is disfigured by a number of seats like an orchestra, in one of the chambers. Opposite the throne, and near the roof, is a semi-lunar window, from whence the imperial family, when not present in the hall, could observe the ceremonies after the coronation in the cathedral of the Assumption, or witness the reception of ambassadors by his majesty. When the court is at Moscow, balls are frequently given in this hall. On occasion of a ball in 1818, it was illuminated by 3500 wax candles, and presented a most magnificent appearance. *

The *Krasnoye Kriltso* is generally mentioned as an appendage to the *Granovitaya Palata;* and by it is the grand entrance to the palace.†

* For further information respecting the Granovitaya Palata, in more ancient times, vide Coxe's Travels, vol. ii. p. 8. and 9., and Carlile's Embassy, p. 147—149.

† See Plates.

The words *Krasnoye Kriltso* admit of a double interpretation: first, they may signify *beautiful entrance or portico;* as the stair is about sixteen feet wide, the parapet adorned with reclining and upright painted and gilded lions, and has at its base a couple of fine arcades, one fronting the east, the other the south, and each surmounted by the imperial arms: secondly, they may signify *red portico or entrance;* because on festivals, when the emperor is at Moscow, the whole stair-case, and even part of the street, is covered with scarlet. I believe, however, that *beautiful entrance* is the proper translation. The word *krasnoye* signifies *beautiful*, and oftener *red;* and the word *kriltso* properly means steps raised before a house, though more generally applied to the top of the stair.* In the present case the whole entrance to the palace seems to be comprehended.

The church dedicated to the birth of the Virgin Mary, in the passage of the palace, — *Tserkof rojestva Boghoroditsŭi na sengach vo dvortsa* †, — was built, with a chapel, by the great duchess Eudokia Dmetrievnas, among the ruins of Evphrosina, in the year 1393.‡

The church of our Saviour behind the golden rail, called, in Russ, *Tserkof Spasa za zoletoi reshotkoyu*, is dedicated to the *Image of our Saviour not made with hands.* ‖ As I have already said, this church is situated at the east end of the fourth story of the palace of the ancient Tsars. The ascent to this place is by a double stair-case, which is furnished with a gilt rail; hence the latter part of the denomination of this church. At the top of the stair is a gate guarded by a sentinel; on the left of which is the entry by a small stair to the *Belvidere* of the old palace, and on the right, the entry to this church, which, in ancient times, served as the private chapel of the Tsars, and still continues to be appropriated to the same uses during the temporary residence of the emperor Alexander at Moscow. It is a neat small church. The roof is painted green, and supports a num-

* In French, le perron; in German, Austritt; die Freytreppe, or Treppe vor der Hausthür.

† Plan, No. 7.

‡ Plan, No. 8. See Plate.

‖ Putyevodit. Moskv. part i. p. 163.

ber of small brick-looking turrets, each of which is crowned by a small gilt dome, furnished with a gilt cross and depending gilt chains. These domes are peculiarly arranged, and perhaps their number, eleven, may refer to something of which I am ignorant: probably to the eleven apostles, after the death of Judas Iscariot. The three largest domes are placed in a line along the centre of the roof, and two smaller domes, one on each side, alternately with them. At this church is a chapel dedicated to the Crucifixion of our Lord; a second to the Resurrection of Christ; and a third to John the Baptist.

Here are preserved a number of silver and gold vessels, beautiful crosses, censers, &c., and splendid copies of the Gospel, &c.*

The time of the foundation of this church is unknown†, but it was very probably about the same period as the *Tsarskoi Dvorets;* or it may have been transferred hither afterwards.

The church, dedicated to the Annunciation of the Virgin Mary, on the *provision court* or *yard*‡, would not be easily discovered at present by this appellation. Under the hill in front of the palace, in more ancient days, were provision magazines, *i. e.* for all sorts of corn, &c.; a circumstance which explains the distinctive scite of this old church. It stands close to the wall, nearly at the south-west angle of the Kremle. It is a small square building, extremely high in proportion to its other dimensions, and crowned by a green painted dome. It adds variety, but not beauty, to the Kremle, and could well be dispensed with.

The church dedicated to the placing of the robe of the most holy Mother of God in Vlahern, in Russ, called *Polojenoya rizŭi presvetŭiya Boghoroditsŭi vo Vlaherne.* ‖ Vlahern is at the quay in Constantinople, and was so named on account of the murder on this place of a distinguished commander named *Vlahern.* The placing

* Putyevod. Moskv. part i. p. 164.

† Slovar Geograph. Rossiis. Gosudorst. vol. iii. p. 857.

‡ Plan, No. 9. ‖ Plan No. 10.

the robe is said to have happened during the time of Leo and his spouse Irina, in the year 443.* This church is placed behind the new palace, and is best known by the name *Obraz Petcherskiya Bojii Materi*, or image of the Virgin Mary of Petchersk. This small church, with a single central gilt dome, was erected in the days of the Great Duke Vasilii Vasilievitch the Blind, in gratitude for a victory gained over the Tartars on the 2d July, and was consecrated on the 2d June 1526.

The church of Constantine and Helen, *Tserkof Konstantina i Yelenŭi*†, whose full title is, Church of the holy great sovereigns and equals with the apostles, Constantine and Helen ‡, is a small edifice, and was built at the expence of the Tsaritsa Natalya Kirilovna, and of the Tsarevitch Alexei Petrovitch, in the year 1662. It is situated below the brow of the hill, not far from the *Spaskiya Vorotŭi*, and near the gates to which it gave name, the *Konstantino Yelenskiya Vorotŭi*. Since the destruction of Moscow it has not been repaired, and is now in a ruinous condition. Its removal or transfer would be judicious.

The church dedicated to the martyr Uar, *Tserkof Sviatho Mutchenika Uara*, and the church dedicated to the birth of the precursor John, *Tserkof Rojestva Predtetchi Ioann*, are under one roof.‖ This double church is situated near the Borovitskiya gates. It is a small building, with a central dome, which is covered with tiles of many shades, as green, yellow, red, orange, &c., and surmounted by a cross. Its belfry is singular in Russia, or appeared so to me; it consists of two small arches, over which springs a third arch above a wall, at the west end of the church. It was built by order of the Great Duke

* Khristians. Mesiastsos. p. 99. and p. 279. Putyevod. Moskv. part i. p. 6267.

† Plan No. 11.

‡ Constantine reigned in Rome thirty-one years and ten months. He was, from Augustus Cæsar, the 47th sovereign. He died in Nicodemia, in the fourth century from the birth of Christ, in the 65th year of his age, and his body was placed in the church of the holy Apostles in Constantinople. Khristians. Mesiast. p. 76.

‖ Plan No. 12.

Vasilii Vasilievitch the Blind, in the year 1462, and consecrated in the year 1507.* In the church dedicated to John the Baptist is a coarse painting, or image of his birth. The chapel of Uar contains an image of this saint, the face of which alone is visible, the body being covered by a riz.

The church of the twelve Apostles, *Tserkof Dvunadeseti Apostolof*†, was built by order of Peter the Great; and with the benediction of the holy directing synod, consecrated in the year 1723. It stands with the synod house at the north-east of the cathedral of the Assumption. It is not a large church, and is erected after the style of the cathedrals, with a green roof, five gilt domes, and gilt crosses.

To render the history of the churches of the Kremle complete, I shall add, that at the *Poteshnoi Dvoréts*, No. 18, there is a church dedicated to the praises of the Mother of God, with two chapels; a church dedicated to the Epiphany is the commandant's house also, (No. 18. of Plan); a church dedicated to the Epiphany, at which is a *pritel* of St. Serge, the miracle worker, at the Trinity gate, (No. 27. of Plan); a church dedicated to the resurrection of Christ, a second to the crucifixion of our Lord, a third to the birth of Christ, and a fourth to the great female martyr Catharine, all within the precincts of the old palace.

The *Kantore*, or office of the holy synod, and the patriarchal treasury, in Russ, *Sinodalnaya Kontora*, and *Patriarshaya Riznitsa*,‡ is of an oblong shape, two stories high, and its style of architecture is very plain. It was in ancient times occupied by the patriarch, and, although then dignified with the name of palace, it would now be almost overlooked, except for its contents, and its connection with the ecclesiastical history of Russia.

The house of the patriarch was in ancient times also denominated *Krestovaya Palata*, and was built by the patriarch Nikon, during the absence of the Tsar Alexei Michailovitch, when his majesty was in

* Khrist. Mesiasts. p. 311. and p. 465. Putyevod. Mosk. p. 269.

† Plan No. 13. ‡ Plan No. 14.

his way to Poland, and took Wilna; and on his return in the year 1656 to Moscow, his eminence the patriarch was transported with ceremony to the *Krestovaya Palata.**

The *Kantore* of the most holy synod was instituted in the year 1721.

The Patriarchal Treasury, which is up two stairs in the church of Philip the Apostle, which was consecrated in the year 1656, demands detailed notice. Its contents may be classed under the heads: 1st. Manuscripts and books. 2d. Mitres, sacerdotal dresses, and ornaments, &c. 3d. Vessels for the preparation and conservation of the holy oil. 4th. Relics of saints, &c.

1st. Of manuscripts and books. — The history of the library of the holy synod is not very detailed.

In the library of the holy synod are a number of elegant copies of the gospel, some of which are very ancient; and MSS. of the Slavonian New Testament, which were written in the 11th and 12th centuries.

We were shown a small parchment volume, a good deal sullied, said to be the Gospel of St. Luke, in his own hand-writing.

In appropriate cases is a collection of Slavonian ecclesiastic books, and in others a few of the classics.

Two books of a large size, and very thick, with gaudily adorned titles, and beautiful paper, were particularly pointed out by the *Jero-monach*, our conductor, as worthy of notice. The Evangelists in Slavonian, written in round hand by the Tsarevna, Tatiana Michailovna, daughter of the Tsar Michail Phedorovitch; and the Psaltery, written, if I have not erred in my notes, in Greek, and in very small characters, by Maximus, a Greek.

2dly. The mitres, sacerdotal robes, and ornaments, are preserved in a number of glass-framed presses, placed in the *trapeza* of the church.

* *Krestovaya*, in ancient times, meant a chamber in a house in which divine service was performed; and I believe it is sometimes even yet used. It also signifies a baptistery, or fount of baptism. *Palata* means a large chamber, or hall.

The mitres are seven in number. There were ten patriarchs, so that it has happened that the same mitre has sometimes served two of these dignitaries. Some mitres are also preserved at the monastery of the New Jerusalem. The mitre of the first patriarch Job, is made of a strong white silk stuff, is very low, and ornamented with pearls. The other mitres, of which two were presented to the Patriarch Nikon, by the Tsar Alexei Michailovitch, are formed after a more modern style. They are high, embroidered, and adorned, nay, some of them are almost covered with precious stones, pearls, and other ornaments. There are a vast number of pontifical dresses and ornaments; the *Sakosi*, *Panaghii*, *Omorphorui*, *Parutchke*, &c., in this treasury.

The *Sakosi* are arranged in frames in the presses, the best in front, and the secondary ones behind. Some of them are magnificently embroidered with silver and gold on silk of various colours, *glazeta* and crimson velvet, and adorned by a profusion of pearls and other decorations. Others are worked with a variety of figures and colours of silk; silk and cotton; gold and silver tinsel. Those of Peter the miracle-worker, and of Nikon, are particularly distinguished for their splendour. A curious old white hat, with a number of perforations, a low crown, and immensely wide brim, said to have been worn by the Patriarch Nikon, attracts notice. The *panaghii* of the patriarchs are crosses, framed or unframed, and variously ornamented and decked with precious stones and pearls, which were worn upon the breast. The golden *panaghia*, with the crucifixion on stone, presented by the Tsar and Great Duke Phedor Ioannovitch, to the patriarch Job, is the most remarkable; and among the *Omorphorui*, that presented by the Tsar Alexei Michailovitch to the Patriarch Nikon in the year 1656, is distinguished.

Numerous gilded, silver, and brass utensils, as services of plate and drinking vessels, besides brass ornaments for the patriarch's table; a great gilt *Rukomoinik* *, and an enormously large shallow

* *Rukomoinik* is translated into French by *lave-main*, into German by *Wasch-becken*, or *Hand-becken;* but neither of these expressions, nor any English denomination, conveys

bason, with a *bas-relief* in its bosom, presented to the patriarch Nikon by the Tsar Alexei Michailovitch, contained in the trapeza for the ceremony of washing the Apostles' feet in the *Uspenskoi Sobore*, deserve notice.

The patriarch's *Posocha*, or staffs, are also exhibited. One of them formed of small round perforated pieces of amber of various shades, and arranged upon a small iron rod; and another called *pochoji*, which always accompanies the patriarch, of wood, with a round head, and on which are cut representations of the Trinity, the entry of Jesus Christ into Jerusalem, the transfiguration, the crucifixion, the resurrection, and the ascension, are deserving of notice; as well as some carved images, representative of biblical scenes, which are suspended against the walls at the sides of the windows, in the trapeza, and are said to be Grecian workmanship. The *posoch* of Philaretes claims particular attention, from the distinguished character of its ancient possessor.

3dly. In the nave of the church, are placed on the floor the vessels for the holy oil; they consist of two large elegant internally gilded silver kettles, or boilers, the diameter of which is two feet and half, together with silver stirrers and ladles, which were presented to the holy synod by the Empress Catharine II., and in which is prepared the holy oil, or ointment, for the use of the whole of the Russian empire. Between these boilers stands an immensely large elegant

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the idea of a *rukomoinik*. It is well known, that the Russians deem it unclean to wash with, or even to touch the same water twice. On this account, from the rude earthen vessel suspended by a rope in the yard, or near the door of his house, which the peasant pours out in washing himself, to the brass, silver, or gold *rukomoinik* in the dwelling of the merchant, or in the palace of the nobleman, every habitation is furnished with a cistern of water. This cistern is generally made of brass, except among the peasants, and is placed against the walls with a bason below it. It has a mechanical invention, so that by pushing up a plug, you empty as little, or as much water as you please, and wash yourself with it during its fall into a large brass bason, called a *taz*. Now it is becoming more common for a man-servant to pour the water from a crystal bottle upon his master's hands.

silver receiver, on the cover of which is a representation of Samuel anointing Saul on his ascent to the throne, and which was likewise presented to the synod by the empress.

	Poods.	Pounds.
One of these boilers weighs above -	5	28
The other above - - -	5	21
The receiver weighs nearly - -	5	20
And its lid alone - - -	2	35
Total	19	24

or very nearly 706 pounds English. *

From the receiver, the holy ointment is emptied into sixteen elegant vases also of silver, which were presented to the treasury by the Emperor Paul, at the time of his coronation. Ten lead vases, which were formerly used for the same purpose, are also placed here. The holy ointment, or oil, is prepared only once a year with great ceremonies. † On all of these vessels is the following inscription: "By the most high and *god-loving* order ‡ of the most pious great Gosudarina Catharine II., Empress and Autocratess of all Russia, this vessel was made to be used for the boiling of the holy oil, in the sixth year of her majesty's prosperous reign, and from the birth of Christ the Saviour, the 1767th year."

4th. In glass cases are exhibited a quantity of bones, especially of the head, &c., said to be relics of the apostles, of saints, and martyrs, and which are distributed, as occasion requires, in different parts of the empire.

In the other end of this edifice are the apartments, including a large hall, with an elevated seat, or throne in it, which belonged to the patriarchs.

Since I left the treasury of the synod, I have been informed, that here is preserved the alabaster box, from which Mary took the

* Putyevod. Moskv. part 1. p. 306.

† Vide King's Rites and Ceremonies; and Pinkerton's translation of Platon.

‡ *Vsevisotchaishii* and *Bogholyabivii*, *highest of all*, and *god-loving*, is the proper translation; *most potent* and *religious* would be better understood by a Briton.

precious ointment, and poured it on our Saviour's head; and that the possession of this box had caused serious altercations between the oriental Greek church, and the Russo-Greek church.

The *Ivanovskaya Kolokolnya*, or belfry of Ivan Velik, or Velikii *, in Russ is called *Ivanovskaya Koloknya*, but more generally is named after its high tower, simply *Ivan Velikii;* the first denomination signifies the belfry of Ivan, and the second simply means *Great John.* Both of these appellations are given to this edifice, in consequence of its containing a church dedicated to *Ivan*, or *John, the writer of the stair. Ivan*, alluding merely to the tower, has acquired the adjective *Great*,-*Velikii*, in consequence of its height.

Levesque, in his short history of Moscow, in the eighth volume of his *Histoire de Russie*, is altogether destitute of his usual exactitude. He seems not to have searched the real authorities on a single point. Among other errors noticed in this work, are the following:—"Parmi ces églises, on distingue celle d'Ivan, à laquelle appartient une cloche énorme, qu'on appelle Ivan Véliki, et qui a été fondue en 1600 sous le Tsar Boris. Mais elle le céde à une autre cloche fondue sous le même Souverain, du poids de trois cents trente mille livres. Un incendie ayant détruit la tour où elle a été suspendue, l'impératrice Anne fit refondre cette cloche du poids de trois cents quatre-vingt seize mille livres. La nouvelle tour a été consumée par un incendie en 1737, et la cloche reste dans une fosse."

There is no bell called Ivan Veliki, and the other errors of the above will be noticed hereafter.

Dr. Clarke calls the *Ivan Volskii* St. John's tower.

After the cathedrals, the Ivanovskaya belfry is the next object which naturally claims our attention, on account alike of its situation, its size, its elegance, and its magnificent appearance, as well as its being appropriated to the use of these cathedrals. It stands to

* Vide Plan No. 15.

Lavróf del.

Edwd Finden sculp.

View in the Kremlé, from the Parade, Plostchad.

London, Published by Thomas Caddl, Strand, Novr 1823.

the east of, and nearly at an equal distance from the cathedrals of the Assumption, and of St. Michael.

The appearance of this belfry has differed a little at various periods, but certainly never authorised the mean representation given of it by our countryman Collins, who must have delineated it by guess from an incorrect memory. *

The architecture and appearance of the *Ivanovskaya Kolokolnya*, for many years before the invasion of the French in 1812, were nearly the same as at present. Before the memorable epoch of the departure of the enemy, this belfry was blown up by means of mines; indeed, the whole building was laid in ruins, except the tower of *Ivan Velikii*, and this tower got a dreadful shake. It was rent from top to bottom, and otherwise injured, but no part of it fell. *Ivan Velikii* was despoliated of his cross by the French, which was afterwards found among the ruins. During their abode in the ancient metropolis, this tower served as a kind of observatory and signal post. A number of swivels taken from Count Soltikof's estate, Marfino, and which were retained for the celebration of festivals, were transported to the Kremle, and mounted on the second balcony of Ivan Velikii, from whence their frequent thunder communicated intelligence to all the divisions of the army in the city, and in the neighbourhood of Moscow.

This belfry is now completely repaired, and, I believe, is more beautiful and splendid than ever, though some of the Russians seem to think, that *Ivan Velik* has been a little *peyan*, *i. e.* tipsey, ever since the explosions. However, if he does not stand straight, the divergence from the perpendicular is not very remarkable.

Ivan Veliki may be called the polar star of Moscow, being visible from almost every part of that immense capital, as well as from the surrounding country, and often to a great distance, when the weather is clear, and especially on the approach to the city by the east, south, and west. To a stranger this tower is a most useful object, for

* State of Russia in a letter to a friend in London, p. 61.

should he lose his way in any part of the city, he looks for Ivan Velikii; and should he then be ignorant of the relative situation of his lodging, he bends his way to *him*, from whence he can calculate the situation of his place of abode. In his rides into the country, the stranger's eye is constantly turned to Ivan Velikii, from which he often takes both his latitude and longitude.

The *Ivanovskaya Kolokolnya*, or temple, as it is called, was built during the reign of the Tsar Boris Phedorovitch Godunof, as is shewn by an inscription in three rows of immensely large gilt letters, under the head, or cupola of the tower; an inscription that is so large, that it merely appears to be an ornament, and, indeed, at the same time is both useful and ornamental. We shall here present a translation of the inscription from the Russian.

"By the will of the Holy Trinity *, and by order of the Tsar and Great Duke, Boris Phedorovitch, Autocrat of all Russia, and of his orthodox son, Phedor Borisovitch Tsarévitch, of all Russia, this temple was finished and gilded in the second year of their reign, 8th." *i. e.* In the year 7108 from the creation of the world by the Russian calendar, or A. D. 1600. †

The Ivonovskaya belfry consists of three parts. 1st. The tower of Ivan Velikii toward the south. 2d. The body of the building four stories high, above which is a high fifth story, or a kind of double story, not so wide as the others, surrounded by a balcony and iron balustrade, and furnished with a large central arch for the suspension of the largest bell, on each side of which are double arches, one above the other, for smaller bells. From the centre of the roof, and over the central arch, rises a tower to a considerable height. 3d. The north end, not so wide as the centre of the edifice on the east side, though equal on the west, also four stories high, with a fifth of

* By the will of the Holy Trinity, or with the benediction of the Holy Trinity, from the original words *Isvoleniem Sviatŭi Troitsŭi*. These words are used as we say, "By the grace of God," "In the name of the holy and undivided Trinity," &c.

† Istoris. Opisan. Uspens. Sobor. p. 242. Pamiatnik Sobit. vol. i. p. 134. Putyevod. Moskvŭi, part i. p. 174. Scherbatof's History, vol. vii. part i. p. 115.

arches, over which arises a small central spire surrounded by Gothic turrets.

Formerly, on the outside of the Ivonovskaya belfry, under the cornice upon the walls, was the following inscription in brass gilt letters.

"By the grace of god, by order of the most pious and most Christian *God-crowned** great sovereign Tsar, Great Duke and Autocrat of all Russia, Michail Phedorovitch, by the benediction and by the counsel of, by carnal birth his royal father, and by spiritual rank his father and patron, the great Gospodin, the most holy patriarch of Moscow, and of all Russia, Philaretes Nikitich."

From this inscription it would appear, that this part of the belfry was erected by Michael Phedorovitch, and from the other, that the tower was built by the Tsar Boris Godunof.

The whole belfry is constructed of brick; its foundation is faced with stone, and it is all stuccoed and white-washed. Though this building, like others described, is high, considering its length and breadth, yet its proportions are more agreeable to the eye, and more consonant to good taste, than those of many of the other edifices in the Kremle.

The tower Ivan Velikii, from the bottom to the top of the cross, measures 269 feet 6 inches; the wooden gilt cross itself measures in length 18 feet 8 inches; the gilt head, or cupola, in height measures 37 feet 4 inches, and its greatest diameter 32 feet; each of the octagonal sides of the base measures 21 feet 9 inches; consequently, the circumference of the tower at the base measures 1 4 feet. The walls are very thick, and are strengthened by bars of iron passing in all directions, especially near the top. The form of the Ivan Velikii is octagonal, and becomes smaller at its different stories, if one may so speak, as you approach the highest story, which is round, and

* The sovereigns of Russia, like Saul, are anointed at their coronation, and they are called the *Lord's anointed*; of course they also receive their crown from God; *i. e.* by permission of God.

over which is the above-quoted inscription. It is terminated by a bulbous-shaped highly gilt head, or cupola, surmounted by the great cross, which is simple, and fixed as usual to the roof of the cupola by depending gilded chains. By regarding the plate, it will be seen, that this tower is furnished with oblong narrow windows at different stories, and by painted imitations of windows in the last story. It has also three tiers, or rows of arches, with an arch in each side, or eight arches in each row of the octagon, for the suspension of the bells. All the arches, however, are not filled with bells, and a number of the smaller bells are suspended within the tower. It has two circular balconies, furnished with strong stone parapets, the first level with the top of the fourth story of the centre of the building, and the other much higher. From these balconies the view of Moscow is very extensive and very fine; from the top of the tower, which may be ascended, the panorama beggars description.* The entry to this tower is by the west, and it is ascended by a good circular staircase, said to consist of 270 steps, which, to prevent their wearing, are covered with iron to the second balcony, and furnished with a rope for the hands to assist the ascent and descent of the visitor. For a few copeeks, any stranger may gratify his curiosity, and be furnished with a guide, by making application below to one of the bell-ringers, who also will shew him the *great bell*. He who wishes to ascend to the top of the tower, must mount upon ladders after he has attained the second balcony, and then, by opening one of the square doors in the cupola, he will be fully gratified for his pains. There may be some danger, however, from carelessness or giddiness.

The tower, though a handsome object, owes, however, part of its magnificence to its elevation and singularly conspicuous situation. Ivan Velikii is almost every body's favourite, for his appearance and architecture; and for his *music*, or *noise*, is held in high estimation, not to say veneration, by the Russians, especially by the peasantry. The central tower is round and handsome, and has a similar appearance, though greatly lower than the lofty Ivan Velikii. The cupola of this

tower was formerly painted green, and surmounted by an ancient cross with the crescent below it. In 1816, however, it was covered with gilded copper, and furnished with a simple gilt cross below it, and depending chains. The little spire at the north end is covered with green painted tiles, has a cylindric gilt top, and gilt cross without chains, and is surrounded by a number of little pyramids, and four quadrangular Gothic turrets, one at each corner.

Formerly, there were four large arches in the highest story of the centre and north end of this edifice, where were suspended the four largest bells, which were distinguished as follows: one for Sundays, one for week-days, one for great festivals, or prasdnicks, and one for minor holidays, or ordinary prasdnicks.

In the lower apartments are rooms for the accommodation of the singers, bell-ringers, and other people attached to the cathedrals of the Kremle.

Under the roof of the Ivanovskaya belfry there is a church dedicated to *Ivan Spisatel Lesvitsŭi*, i. e. Ivan, *the writer of the stair*, which was built by Alevis Friasin in the year 1588.* The said Father Ivan wrote a book, published in Slavonian, part of which is divided into short chapters, called *stepeni*, or steps, in the progress of a good life to complete virtue: hence the words writer of the stair. As we have said above, from this church the name of the belfry took its origin.

The reverend Father Ivan Spisatel Lesvitsŭi, as he is always called in Russ, was born in Constantinople during the reign of Justinian the Little, in the sixth century, and died in the 95th year of his age.† He is said to have lived from his sixteenth year on Mount Sinai; to have passed forty years of his life in a retired and tranquil state; and to have astonished all by his devotion.‡

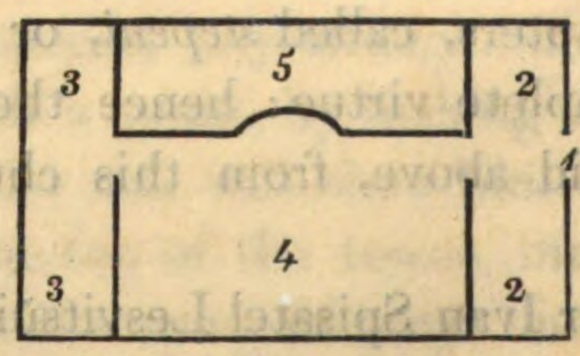
Under the arch for the largest bell, in the centre of the building, is another church, in the name of the Birth of Christ, which was

* Istoris. Opis. Uspens. Sobor. p. 241. † Khristians. Mesiatsos. p. 49.

‡ Pomiat. Sabit. vol. i. p. 362.

begun under the title of the Resurrection of Christ, by order of the Great Duke Vasilii Ivannovitch, in the year 7040 (1532). The architect Petrok Maloi Friasin completed it without a stair, but, by order of the orthodox Tsar Ivann Vasilievitch, doors and a stair were made to this church, and in the year 7053 (1555), the Tsar and the metropolitan brought an image of the birth of Christ from the court of Mstislof, and placed it here, and at the same time appointed persons necessary for the service of the church. The name was then changed to the *Birth of Christ*. Afterwards, by an *ukaz* of the Tsars Ivann Alexievitch and Peter Alexievitch, this church was repaired at the expence of the government.*

At the demolition of the small church or *Sobore*, which stood on the parade place, or *Ivanovskaya plostchad*, dedicated to St. Nicholas, a new church under the roof of this belfry was allotted and consecrated for the transfer of that temple, or at least of its moveables. The church of St. Nicholas is very neat and elegant, and is situated in the third story of the *Ivanovskaya Kolokolnya*. It consists of the body and two small adjoining compartments, thus:



1. Entrance from the stair; 2. small compartment on the south; 3. ditto on the north; 4. the nave; 5. the altar.

In No. 2 there is an image of St. Nicholas, the size of a small man, with a drawn sword in his right hand, and supporting a small church in his left. In the centre, No. 4, and on the right of the *royal doors*, is a half length image of St. Nicholas, of a sombre cast, the face of which is only seen, it being decorated by a *riz* or case,

* Putyedot. Moskv. part i. p. 273.



Graven Image of St. Nicholas

London Published by Thomas Cadell, Strand Nov.r 1825.

adorned with precious stones and pearls. This is called the *Yavlenii Obraz.*

In the centre, and on the left of the royal doors, there is another half-length image of St. Nicholas, without any riz. It is a plain painting. In the small compartment, No. 3, there is an image made of wood (or some other solid substance), about the size of a boy of twelve years of age, who holds a drawn tin sword in his right hand, while he supports a neat small church with his left. This image is painted and gilded in pontifical robes, with a silver mitre upon the head, and surrounded by a silver riz.* Within the frame an image of the Virgin Mary is suspended. In this compartment there is also a picture of the Last Judgment.

On the 6th January, 1819, an immense crowd attended this church, many of whom paid their devotions before the graven image of St. Nicholas, especially after the church-service was finished. Many times they crossed and prostrated themselves before it, kissed its feet, crossed themselves again, and, bowed to the ground, deposited their charitable pittance in a canister at its feet, recrossed themselves and departed.

Ten versts south of Vitchnŭi-Volotchok, on the road between St. Petersburgh and Moscow, in front of the Nikolaevskoi monastery, there is a Chasovnya, which contains a similar image of St. Nicholas, placed in a niche in the centre, carrying a cross in the right and supporting a church in the left hand. On the right of St. Nicholas is an empty niche; but another niche, on the left, contains an image of St. Serge Radonejskii, the miracle-worker. These *solid images* are of the size of a full grown man of low stature. They are also painted in clerical robes, and are covered to the breast by silk screens.

On festivals, as on the 1st of January, a small wooden painted image of St. Nicholas is set at the door of the Chasovnya, at the *Serpuchovskaya plostchad* in Moscow, with a tin box for the charity of the well-disposed, particularly of those who do homage before the image, which is every way similar to that in the church of St. Nicholas in the Ivanovskaya belfry, but smaller; it is of the size of a child, and has a cover adorned with a cross.

Under the arched entrance of the church in the *Bolshaya Yakimankaya*, there is exposed a frame containing a still smaller image of St. Nicholas, also of wood or some hard material, completely gilt over, and otherwise like the images of this saint already mentioned.

At the *Novo-Devitchei* nunnery, in the church of Ambrosius, generally called the Hospital Church, in the trapeza, is the famous image of Paraskevia: it is made of wood, or some composition, and is painted all over, is about three feet high, and placed in a case with a glass door. The head of this image is gaudily decorated with embroidered ribbons, white lace cap, and garlands of roses. Around the neck is a string of pearls. The breast is covered with embroidery and precious stones; the robe is richly adorned with various figures in silver and gold; the feet are covered by shoes of satin, embroidered and set with different coloured stones. This image is said to have been brought to the nunnery about half a century ago. I could learn little more of its history.

St. Nicholas, whose life has been grossly misrepresented, is a great favourite with the Russians: his memory is held in the utmost reverence, and continual homage is done before his images, while an enormous number of churches and chapels are dedicated to him throughout the Russian empire, but especially in the ancient metropolis. Though aware of all these circumstances, yet I was not a little astonished, when lately prompted to an examination by curiosity, I found that the number of churches and chapels consecrated in the name of Saint Nicholas, in Moscow, amounts to 118, all of which are enumerated in the calendar. *

The *Ivanovskaya Kolokolnya* may well indeed be called a belfry, whether we respect the number, the magnitude, the loud, sharp, or sonorous noise of the bells suspended in it, or the frequency with which they are pouring forth their thunder on our ears. On festivals they are tolled from an early hour till the evening, almost without intermission, and with but slight variations. The peasantry delight

* Vide Khristian. Mesiatsos. 1818; from p. 324 to 333.

in this kind of *music;* and the *mujicks* think it no mean honour, not to say pious service, to be permitted to assist in the solemnity of the festival by pulling the clappers of the bells, and exerting their strength to produce loud tones; and surely no one would deny them this species of innocent amusement, although no doubt it would be desirable to be at some distance.

The bells amount to thirty-three in number; many of which are furnished with inscriptions, and have peculiar names, as the —

	Eng. pounds.
Semisotnoi, weighing - -	27,930
Vsednevnoi, ditto - -	35,595
Bolshoi, ditto - - -	124,289
Reut, ditto - - -	70,000
Medved, ditto - -	15,750
Lebed, ditto - - -	15,575
Novgorodskoi, ditto - - -	14,700
Shirokoi, ditto - - -	10,500
Slobodskoi, ditto - - -	10,565
Rostovskoi, ditto - - -	7,000, &c. &c.

The bell-lover, or the bell-historian, will find all these bells amply described in a work of which I have already spoken.* I shall only quote one of the inscriptions; that on the Semisotnoi:—

"By the grace of God, by order of the most pious great Gosudar, our Tsar and Great Duke, Peter Alexievitch, Autocrat of all Great, ittle, and White Russia, in the time of our most noble Gosudar Tsarovitch and Great Duke Alexei Petrovitch, this bell was cast for the great cathedral church of the honourable and famous assumption of our most holy *Vladitchitsa*, the Mother of God, and of the great miracle-workers of all Russia, Peter, Alexei, John and Philip, between the patriarchate, in the year 7213 from the creation of the world,

* Istor. Opis. Uspensk. Sobor.

and from the birth of *the Son, the Word of God,* 1704, in the 23d year of his reign: this bell, weighing 798 poods, the master Ivan Matorin founded."

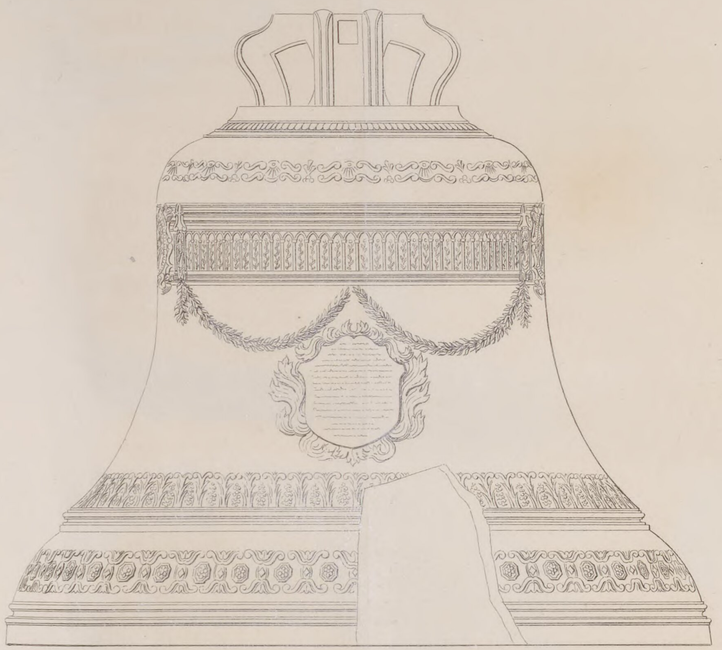
From the inscriptions, we find that bells have been cast by order of the following sovereigns: — viz. Vasilii Ivanovitch, Ivan Vasilievitch, Michael Phedorovitch, Alexei Michaelovitch, Phedor Alexievitch, Ivann Alexievitch, Peter Alexievitch or the Great, Catharine II., Paul Petrovitch or Paul I.; to which may be added Alexander Paulovitch, his reigning majesty. Some of these bells have been cast for the *Ivanovskaya Kolokolnya,* and some have been removed from other places.

Though the details given of this building have been already so numerous, I cannot pass over in silence the great bell of Moscow, so often described by travellers, and of which the whole world has heard. This bell has been sometimes called one of the wonders of the world, and probably with equal, if not with greater justice, than some of those objects which have received the same epithet; for I believe that no individual did ever regard this bell without his wonder being excited, both at the magnitude of the bell, and at the folly of mankind. Clarke well called it a mountain of metal. At all events, it is one of the *singularities* of the world; for as we know it has no competitor either in weight of metal, in magnitude, or in value: so it might well be nominated the *Tsar Kolokol,* — the Tsar or King of Bells. *

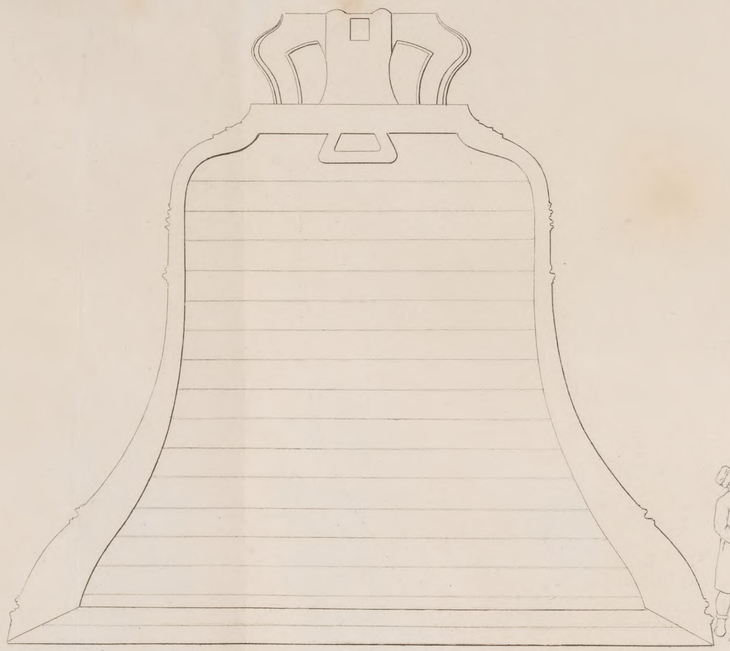
According to Coxe, it weighs 432,000 pounds. "Its size is so enormous," says the same author, "that I could scarcely have given credit to the account of its magnitude, if I had not examined it myself, and ascertained its dimensions with great exactness. Its height is nineteen feet, its circumference at the bottom twenty-one yards eleven inches, its greatest thickness twenty-three inches. The beam to which this vast machine was fastened being accidentally burned, the bell fell down, and a fragment was broken off toward

* Putyevod. Moskv. part i. p. 177.

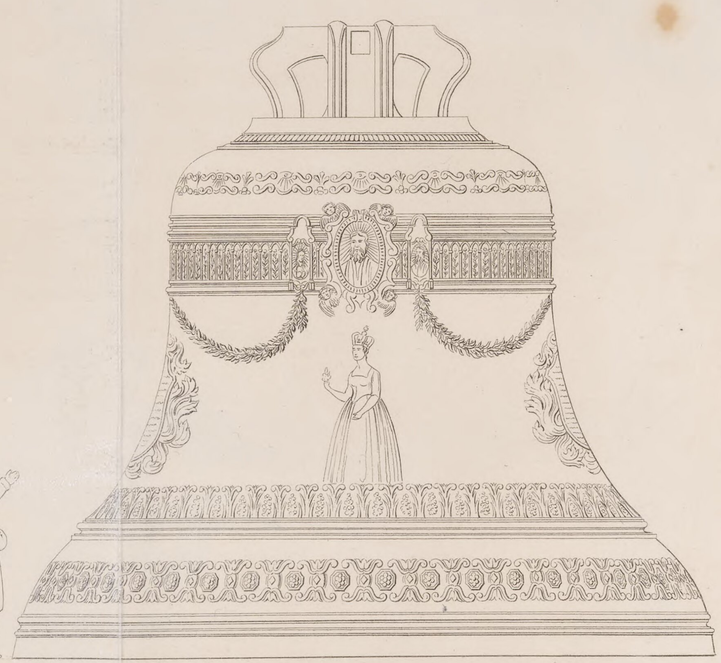
1



3



2



24f.

The Tsar Kolokol, or King of Bells, commonly called the Great Bell of Moscow.

London, Published by Thomas Cadell, Strand, Nov.r 1823.

the bottom, which left an aperture large enough to admit two persons abreast without stooping." *

This bell was cast in the year 1736, and in the year 1737 was added to the Ivanovskaya belfry. It weighs above 400,000 pounds; but was rendered unfit for service by a fire which happened the same year, 1737. †

According to Raymond, the great bell weighs 12,000 poods, or 432,000 pounds. ‡

The author of the *Putyevoditel Moskvŭi* says it contains 12,000 poods; *i. e.* 480,000 Russian pounds, or 420,000 English pounds. §

Hanway gives the following account of this bell, which is interesting, and pretty accurate: —

"The most remarkable thing I saw is the great bell, which is indeed stupendous, and surprises equally on account of its size, and the folly of those who caused it to be made; but the Russians from time immemorial have had a strange ambition of this kind. The bell in question weighing nearly 12,327 poods (443,772 pounds English; value at 3*s.* is 65,681*l.*), was cast in the reign of the late Empress Anne: the sound of it rather amazed and deafened, than delighted the inhabitants. It cost a very great sum; for every one ambitious to contribute towards it threw some gold or silver into the furnaces, which were four in number: these furnaces had cocks which let off the metal into the mould.

"This bell was now in a pit, over which it had been hung; but the beam which supported it being burnt on occasion of a great fire, it gave way, and the fall made a breach in it."

According to the same author, who has given a plate of this bell, its measurements were the following: — largest diameter, 22 feet $4\frac{3}{4}$ inches; smallest diameter at the top, 7 feet $4\frac{3}{4}$ inches; height or length, 21 feet $4\frac{1}{2}$ inches, besides the part or double ring for sus-

* Coxe's Travels, vol. ii. p. 7. † Dictionnaire Géographique de Russie.
‡ Tableau Hist. Géograph. Milit. et Moral. de l'Emp. de Russie.
§ Part i. p. 177.

pending it, which adds 3 feet 1 inch to the height. Height of the aperture where the fragment is broken off, 7 feet 2½ inches. *

Hanway, I suppose, measured the height of the bell by passing a line from top to bottom; in some of the other measurements of the height a projection was made on a level with the top of the bell, and the distance from this level to the ground ascertained.

Three Russian authors agree in opinion with the author of the *Putyevoditel Moskvŭi*, to whom we refer. †

The different methods employed in taking the admeasurements, account in part for the variation of the statements of different authors.

Richter and Wichelhausen have been misled by the Russian authors, and did not use their own eyes or judgment. The former says the great bell contains 12,000 poods; and the latter, that it contains 480,000 Russian pounds, which are equal to 12,000 poods.‡

According to the measurement of Mr. Murray, the height of the bell, if it had been a *full cast*, would have been 21 *feet*, but is now only 20 feet 7 inches: the greatest diameter at the mouth of the bell is 22 feet 8 inches. The double ring or top of the bell measures 3 feet 1 inch; the height from the ground to the top of the crack is 5 feet 9 inches. Fig. 1.

According *to the scale of the plate* and accompanying section, copied from those of the emperor, the diameter at the mouth of the great bell is 21 feet 8 inches; consequently its circumference must be 65 feet, or 21 yards and 2 feet; its height, not including the top, through which the beams passed for its suspension, is 17 feet; the top itself measures 3 feet; whole height of the bell 20 feet; the thickness about half-way between the top of the crack and the bottom of the bell is 14 inches. Fig. 2 and 3.

* Hanway's Account of the British Trade, vol. i. p. 92. 1743.

† Opisan. Mosk. Us. Sobor. p. 242. Istoris. & Topograph. Opis. Gorod. Moskov. Gubern. p. 18. Istoris. & Topograph. Opisan. Pervop. Grad. Mosk. p. 24. Slovar Geograph. Russiis. Gosudarst. vol. iii. p. 858.

‡ Moskwa. Eine Glizze von Johann Richter, p. 15.; & Zuge zu einem Gemahlde von Moskwa von Engelbert Wichelhausen, p. 28.

The enormous tongue of the great bell lies at the foot of Ivan Velikii, and is covered or nearly covered with snow in winter. I measured it roughly at that season, and found its greatest circumference to be 6 feet, and its length 14 feet.

The great bell, the sovereign of bells, stands in an immense cavity on the east side of the Ivanovskaya belfry. During the reign of the Emperor Paul, this cavity was covered over with planks, and the place where the bell lay was surrounded by a wooden rail painted blue. In 1812 the ruins of the body of the Ivanovskaya belfry fell into the cavity and covered the bell; part of which ruins being removed, its top alone became visible; so that till the arrival of the court in Moscow in 1817, it lay in a great degree buried in the ground. At that period the enormous cavity in which it stands was cleaned out, and the curious had an opportunity of satisfying themselves. The cavity was re-covered with planks, and again surrounded by a rail.

For permission to see this bell, it is only necessary to apply to one of the bell-ringers in the lower story of the *Ivanovskaya Kolokolnya*. A hatch is opened in the planks, and the guide, provided with candles or lamps, conducts the stranger by a long stair to the object of his visit, and is well satisfied with a trifle for his trouble.

I am happy to be able to present my readers with the above accurate outline of this bell, with its measurements, executed by Mr. Murray the engineer, at the above period, by desire of Mr. Wilson of Alexandrovskii; and with the plate, also accompanied with measurements, copied from an original done for his imperial majesty. Mr. Murray examined the bell with the most scrupulous attention; and Mr. Wilson himself copied the inscriptions, which I have verified; and which, when compared with those on the same sheet with the drawing executed for the emperor, were found to correspond, notwithstanding that a few words on the bell are almost illegible.

"By order of the blessed and eternally-worthy of memory Great Gosudar, Tsar, and Great Duke, Alexei Michaelovitch, Autocrat of all Great, Little, and White Russia, this great bell was cast, for the

chief cathedral, dedicated to the honourable and famous Assumption of the most holy Mother of God, containing eight thousand poods of copper, in the year 7162 from the creation of the world, and from the birth by the flesh of God the Word 1654. It began to announce divine service in the year 7167 from the creation of the world, and in the year 1668 from the birth of Christ, and continued to announce divine service till the year 7208 from the creation of the world, and till the year 1761 from the birth of Our Lord; in which year, on the 19th June, in consequence of a great fire which happened in the Kremle, it was damaged."

"Till the year 7239 from the beginning of the world, and the year 1731 from the birth into the world of Christ, it remained mute."

"By order of the most pious, most potent and great Gosudarinya, the Empress Anna Ioannovna, Autocratess of all Russia, in glory of God in the acknowledged Trinity, and in honour of the most holy Mother of God, this bell was cast for the chief cathedral of her famous assumption, from the eight thousand poods of copper of the former bell that was destroyed by fire, with the addition of two thousand poods of copper, in the year 7242 from the creation of the world, and in the year of Our Lord 1734, in the 4th year of her most prosperous reign."

The great bell is variously ornamented. On one side is represented the Tsar Alexei Michailovitch, above him the Saviour, on the right of the Saviour the Virgin Mary, and on the left John the Baptist. On the other side of the bell is a figure of the Empress Anna Ioannovna in imperial robes, and a figure above it of the Saviour, with the Apostle St. Peter on the right, and the Prophetess Ann on the left, besides numerous seraphims and other ornaments.*

Was this bell ever suspended? Dr. Clarke says, the fact is the bell remains in the place where it was originally cast: it never was suspended; the Russians might as well attempt to suspend a first-

* Vide Plate in Hanway's Travels; ditto in Clarke's Travels, (taken from an original of Mr. Camporesi's, which I have seen,) and our Plate, fig. 2.

rate line of battle ship, with all her guns and stores. Independently of the first inscription, which informs us, that the great bell, when it contained 8000 poods, announced divine service for a number of years, we have the testimony of an eyewitness, who was far from being partial to Russia, to prove that this bell was suspended. Korb informs us, that "The greatest bell in the tower of the court temple hangs by a great number of beams and cross-beams, and is rung by forty or fifty men, one half on each side, who, by means of ropes, pull the clapper;" and he has given a plate illustrative of this statement. *

Since this bell was evidently suspended when it contained 8000 poods weight, cannot we easily believe that it might also be suspended when it contained 10,000 poods, even forgetting the evidence of authors for the reality of the fact? All writers agree that the great bell came into its present situation in consequence of a fire in the year 1737. Had it always remained in the cavity where it was cast, it would be difficult to conceive how it could have been injured by fire, being surrounded by incombustible materials. Therefore, contrary to the opinion of different writers, who have doubted whether the great bell ever was suspended, and of Dr. Clarke, who supposes its suspension an impossibility, I draw a logical historical conclusion, that the great bell of Moscow was once suspended.

If asked how and where this bell was suspended, I should reply, according to all the evidence yet discovered, that it was over the spot where it was cast, and at no great height from the surface of the ground; that it hung by immense beams and cross-beams, and was covered over by a wooden edifice, which having caught fire, the bell became hot, and most probably was cracked, in consequence of cold water being then thrown upon it in order to extinguish the fire. † From what Richter says, when mentioning the *Ivan Velikii*,

* Vide "Diariam itineris in Moscoviam, &c. An. 1698. Descript. a Joan: Georgio Korb." P. S. This bell was cast in 1654.

† Vide Istor. Opisan. Uspens. Sobor. p. 242. Istor. & Topograph. Opis. Gorod

we might be led to imagine that this bell was still suspended. He says: "Auf diesem thurme sind 22 Gloken, deren grosste 12,000 pud wiegt."*

2dly. The representation and inscription on one side, clearly demonstrate that the great bell was re-cast in the reign of the Empress Ioannovna, and in the year 1734; the opinion, therefore, of Dr. Clarke, that the female figure might be a representation of the Virgin Mary, is founded upon a false supposition.

3dly. Contrary to the reports of innumerable writers, Russian, German, French, English, &c., that the great bell contains 12,000 poods, or 480,000 Russian pounds of copper, or a sum equal, nearly equal, or superior to that in German, French, or English weight; we have the most positive evidence from the second inscription, that this "*mountain of metal*" only contains 10,000 poods, equal to 400,000 Russian pounds, or to 360,000 English pounds.

So it is that examination leads to the elicitation of truth.

During the invasion of 1812, Ivan Velikii's accident maimed and rendered unfit for service his most faithful servant the *Bolshoi Kolokol*, or Great Bell, which was the largest bell suspended for many years in Moscow; its circumference was forty feet nine inches; its weight *3555* poods four pounds, and it was cast in the reign of the Empress Elizabeth, in the year 1760. † It was ornamented with representations in bas-relief, of the Saviour; the Virgin Mary; John the Precursor; the Assumption of the Virgin Mary; the Miracle-workers St. Peter and St. Alexei; Peter the Great; the Empress Catharine I.; the Empress Elizabeth; Peter III.; Catharine II.; and of the Emperor Paul I., when Great Duke. In consequence of being

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Mosk. Gubern. p. 18. Putyevod. Mosk. part i. p. 177. Vsevolojskie's Dictionnaire Géograph. Wichelhausen's Zuge von Moskwa, p. 28.

* Moskwa, p. 15.

† Raymond's Tab. Hist. Géog. Mil. et Moral. &c. vol. ii. p. 277.; and Ister. Opis. Uspens. Sobor. p. 248. It must have been cast, or at least *re-cast*, in the reign of Catharine II.

injured at the time of the French invasion, this bell was broken to pieces in the winter of 1817 by means of a great fire kindled on purpose, on the *Ivanovskaya Plostchad.* When the bell became hot, cold water was thrown upon it: it then fell to pieces, which were transported to the foundery of Mr. Bogdanof, and re-cast; and hitherto it has received the appellation of the new bell.

The following account illustrates the ceremonies usual at the casting of distinguished bells. On the 7th March 1817, the late archbishop Augustin descended into the cavity where the bell was to be cast, which measured 32½ feet in depth, and in width 23 feet four inches. He sprinkled this place with holy water, and also the materials for founding the bell. He then gave his benediction to Messrs. Bogdanof and Zibialof, who were engaged to re-cast the bell, and ordered all the workmen to come and receive the same with the cross. The melted copper was then run off by a gutter into the mould, from the air-holes of which the fiery air burst forth with the splendour of lighted torches. The bell being finished, Augustin gave thanks to God.

During the founding of the bell, many of the inhabitants of Moscow were present, and threw among the melted copper, gold and silver, rings, &c.

On the 23d February 1819 this bell was removed upon a great oak sledge from the foundery, Te Deum being previously celebrated. In front of the bell was erected a kind of stage, on which Mr. Bogdanof and others stood. The imperial flag was displayed, and the motions of the machine were regulated by the sound of the small bells suspended over the great bell. Ropes, or cables, were given to the crowd, who disputed the honour, not to say service, of assisting the transportation. At a signal given all was in motion. The sledge-road being good, they proceeded, at a gentle steady pace, by the *Stretenka*, the Blacksmith's Bridge; in descending to which the sledge was retained by the crowd behind, by the *Makovaya*, where they stopped opposite the *Voskresenskiya Vorotŭi*, or Resurrection Gates, and worshipped before the image of Iverskoya, Mother of

God, with the pious feelings of Christians. The Borovitskiya Gates having been previously enlarged, by taking down a small part of the wall, the bell was drawn up hill, and soon lodged at the foot of Ivan Velikii. Te Deum was again celebrated; after which the crowd threw themselves upon Mr. Bogdanof, and kissed his cheeks, his breast, his hands, his clothes, to testify their approbation of his knowledge of his art, and their content at seeing such a fine bell once more within the precincts of the Kremle.

Bogdanof then ascended the bell, and bowed three times to each side, amidst the *huzzas* of the multitude.*

Proper machinery being prepared, this bell, after more than two days' continued but slow operation, by a crowd of men, was elevated to its place in the Ivan Velikii, in the summer of 1819, amidst an enormous crowd of spectators, who testified the highest joy on the occasion.

On the *Bolshoi Kolokol*, or Great Bell, is the following inscription: "In the year 7325 from the creation of the world, in the year of our Lord 1817, on the 28th day of June, by order of our most pious Gosudar, the Emperor and Autocrat of all Russia, Alexander Pavlovitch, in the 17th year of his reign: in the time of his spouse, the most pious Gosudarinya, the Empress Elizaveta Alexievna: in the time of his mother, the most pious Gosudarinya, the Empress Maria Phedorovna: in the time of the orthodox Tsarévitch Konstantine Pavlovitch, and his spouse, the orthodox Great Duchess Anna Phedorovna: in the time of the orthodox Great Duke Nikolai Pavlovitch, and his spouse, the orthodox Great Duchess Alexandra Phedorovna: in the time of the orthodox Great Duke Michael Pavlovitch: in the time of the orthodox Great Duchess Mariya Pavlovna, and her spouse: in the time of the orthodox Great Duchess Ekaterina Pavlovna, and her spouse: in the time of the orthodox Great Duchess Anna Pavlovna, and her spouse:—on account of the happy termination of dreadful and bloody wars, and on occasion of the solid peace of

* Ruskii Vesnik, No. 5, and 6. 1819.

all Europe, this bell was re-cast from the old bell which was founded in the year 1710, and belonged to the belfry which was blown up by the enraged enemy, who made an irruption, along with twenty nations *, into Russia. * * * * *
This bell was cast at the foundery of the merchant of the second guild, Michael Govrilof Bogdanof, by Iakof Zibialof, master of the fabric, and in the presence of the ordnance-founder of the arsenal at St. Petersburgh, —— Rusinof, under the direction of his eminence, the archbishop Avgustin. * * * * *
The weight of it * * * * * *"
Some parts of the inscription are illegible.

Its weight is 4000 poods, 144,000 English pounds; *i. e.* 445 poods heavier than the former bell. Its height is 21 feet; its diameter at the edge 18 feet; consequently, its circumference must be 54 feet. The tongue alone weighs 120 poods, or 4200 English pounds.

On one side of the great bell is a bas-relief half-length representation of the Emperor Alexander, with his crown upon his head, which is surmounted by the cross, and surrounded by implements of war, and his majesty's cipher (A.) on each side. On his right is the representation of the empress, and on the left that of the dowager empress: above the figure of the emperor is the image of our Saviour, with that of the Virgin Mary on the right, and on the left that of John the Baptist. On the other side of this bell are representations of the three grand dukes; Constantine in the centre, Nikolai on the right, and Michael on the left. In another row, above these, is a representation of the Assumption of the Virgin Mary ir the centre, with Alexei, the Russian saint, on the right, and Ioann, the Russian saint, on the left.

After examining the description of these bells, the reader will be ready to exclaim, that the GREAT BELLS of Britain, are mere pigmies;

* The 25th December now in Russia, besides being the festival of Christmas, is also a day of remembrance of the "expulsion of the French from the church, and from the empire of Russia, as well as of twenty nations who accompanied the French."

and in Russia, so far from claiming particular notice, except on account of their tones, would only be deemed fit for country churches.

The Chief Guard-house, or *Glovnaya Gaüpverchta* *, is situated on the west side of, and attached to he Ivanovskaya belfry, nearly opposite the east entrance of the palace: it is a long one-storied building, with a piazza and twelve Ionic columns in its front. Here the chief guard, consisting of an officer, about forty soldiers, and a drummer, is always stationed, night and day, who salute every superior officer, according to his rank, as they pass through the Kremle.

A similar, though less numerous guard, is stationed at every one of the gates of the Kremle, who also have their guard-houses.

As connected with the history of Russia, I cannot omit saying a few words respecting a building which is now demolished.

The church of St. Nicholas, a cathedral church, called *Gostunskoi Sobore*, on account of the image of St. Nicholas brought from the river Gostun, was built by order of the Great Duke Vasilii Ivanovitch, with a chapel, in the year 1506, on the spot where had been the commencement of a wooden church of Nikola Lyannoi, and was consecrated on the 1st of October of the same year, by Simeon, the metropolitan of Moscow. In the year 1514 were placed in it part of the relics of St. Nicholas, in a silver sepulchre, by Elena Nikiphorovna, wife of the secretary of the college of the admiralty, Kodrat Panteleimonovskii, together with her son-in-law, Roman Amasof. †

The *Gostunskoi Sobore* stood in the *Ivanovskaya*, or Parade Place. It was a small, but not inelegant church; but, on account of its situation, was quite an incumbrance, especially when there was a parade of many troops; and was therefore removed, and a church in its place was arranged in the *Ivanovskaya Kolokolnya*, as before described.

The Court Stables, or *Dvortsovoi Konyushenoi Dvore* ‡, are con-

* Plan, No. 16.

† Putyevod. Moskv. p. 171. Khristian. Mesiatsos. p. 324. Slovar. Rossiis. Gosudarst. vol. iii. p. 857.

‡ Plan, No. 17.

veniently situated, but have not an imperial appearance. The front is long, two stories high, and penetrated by a central arched gateway, over which rises a turret supporting the imperial arms. The stables are behind this front building, and are very ordinary.

This edifice was erected, most probably, at the same time with the *Poteshnoi Dvorets*, to which it adjoins, and of which we shall next speak.

As it seems probable that the Kremle will now be the occasional residence of the emperor and the imperial family, of course, in time, these stables will either be transported to another situation, or fitted up in a more magnificent style. Most of the court horses and equipages remain at the Kalamajnoi Dvore, during the time the court is at Moscow.

The House of the Commandant, and Ordnance House, *Dome dlia Kommendanta*, and *Ordonance-Gaüz*, formerly the *Poteshnoi Dvorets**, was erected during the reign of the Tsar Alexei Michailovitch, for the amusements, or recreations, as its ancient name implies, of that sovereign. Here were given concerts of foreign music, comedies and tragedies acted; hence it was well called *Poteshnoi Dvoréts*, or Palace of Amusement. During the reign of Catharine II. it was occupied by the Expedition of the Kremle, which we have mentioned under the title of the Senate House.

This edifice consists of an old-fashioned somewhat Gothic centre, five stories high,—the third story projecting and overhanging, and over its roof rests a square top, surmounted by a crown,—and of two long unequal two-storied wings. It is but a plain building, of great length, and its centre is heavy and disagreeable. Its appearance is quite incongruous with most of the buildings of the Kremle, though it adds variety to that *unique triangle*. As its present name implies, the *Poteshnoi Dvoréts* is occupied by the house of the military commandant, and the ordnance, or orderly-house, for the troops stationed in and near Moscow.

* Plan, No. 18.

Part of this building seems, at one period, to have been called *Troitskoye Podvorye.* *

The Imperial Museum of Moscow, or *Orujeinaya Palata.* †

This edifice, as well as the various collections it contains, has been very differently denominated: it has been called the *Armoury* and the *Treasury;* and we are informed, that its full name is, *Chambers for Arms, and for Works of Art or Manufactures.* ‡

As its varied collections entitle it to be called a museum, I shall use that designation; and, to distinguish it from the Imperial Museum of Petersburgh, shall use the words *Imperial Museum of Moscow.*

According to the most authentic accounts, the museum was first established in the year 1511, under the name of "*Masterskoi i Orujeinoi Palati;*" *i. e.* Chambers for Manufactures and for Arms.

The ancient collections consist of donations sent by the sovereigns in amity with Russia; of distinguished prizes and trophies of victory taken from the enemies of Russia; of precious objects contributed by the Russian Tsars; and of the presents made at various periods by the nobles, the clergy, and citizens, and by companies and towns in the Russian empire.

The most remarkable antiquities were preserved in the old palace of the Kremle, built in the year 1333, during the reign of the Great Duke Ioann Danilovitch, and were deposited in the *Zolotoi* and *Serebrenoi Palati,* or the Gold and Silver Chambers.

During the reign of the Empress Anna Ioannovna, valuable antiquities were brought to Moscow on the occasion of her coronation; and during the sojourning of the late sovereign in this capital, many articles were collected and preserved in appropriate chambers in the old palace, and also in particular buildings; as at the *Jitnoi Dvore,* and the *Sitnoi Dvore.* §

* Slovar Geograph. Rossiis. Gosudarst. vol. iii. p. 863. † Plan, No. 19.

‡ History of Imperial Museum, by Senator Moslinofskii, to which we are indebted for much valuable information.

§ The *Jitnoi Dvore,* or Provision Magazine, was situated below the palace at the foot of the hill. It was burnt in the year 1737, and many articles were destroyed by their

The museum, in ancient times, was one of the most remarkable parts of the court administration. It consisted of the following chambers and offices:

1st. The *Masterskaya Palata*, also named *Tsarskaya*; in which were preserved the crowns, the Imperial globes, and the sceptres; government acts, and orders of the legislature; the ceremonial dresses of the sovereigns,—among which were distinguished the *Terliki*, a kind of *shoobs*, used by the sovereign during the chase of wild beasts in winter, and generally made of velvet, with gold trimming and tassels, over sable and dark bay fox-skins.

2d. The *Masterskaya Palata*, belonging to the Tsaritsas, the Tsarévitches, and the Tsarévnas; in which were preserved merchandize of different kinds, and from which dresses and ornaments were selected for these high personages.

3d. The *Orujeinaya Palata;* in which were preserved maces, standards, coats of mail, helmets, bows and arrows, quivers, and other ancient implements of warfare.

4th. The *Palata Patriarskaya*, or *Patriarchal Chamber*; in which were deposited the mitres belonging to the patriarchate; as *Panaghii*, *Sakosii*, *Omophorŭii*, and other sacerdotal articles belonging to the high clergy; as also gold and silver vessels, and other different kinds of utensils.

5th. The *Kongushenoi Prikaz*, or *Stable Office*; in which were deposited ancient horse harness and trappings, valuable sledges, old carriages, and such like articles.

6th. The *Kazonnoi Prikaz*, or *Government Chamber*, or *Office*, which contained gold, silver, and amber vessels, and vessels of different kinds; gold and silver apparel; velvet and silk stuffs; palls for the tombs of the sovereigns; state chairs, called thrones, richly adorned with gold and silver, precious stones, and pearls. Under the inspection of this office were placed the cathedrals and churches: in

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removal. The *Sitnoi Dvore* was situated opposite the *Poteshnoi Dvorets*. It was a depositary for all kinds of vessels for the court table. It was demolished in the year 1806.

it were prepared the dresses destined as gifts to the ambassadors, and the robes and church ornaments for distribution among the monasteries.

The Boyar under whose care, as chief, all these chambers and offices were placed, in ancient times received the appellation of *Orujeinitchi*, or *Orujnitchi*. This situation seems to have been reckoned very honourable, and was always held by a person of great distinction, and of high rank; as princes and field-marshals. Beside the *Orujeinitchi*, other persons of rank, under him, were appointed to take charge of each of the different departments above enumerated.

The museum, as it now stands, is a handsome edifice. It equals most of the buildings of Moscow, in the agreeableness of its proportions, and in the chasteness and beauty of its architecture. It consists of an elevated story over a low basement. The portico is formed of seven arcades, on which rest eight Corinthian columns, crowned with a large pediment, adorned by instruments of war, and by statues in martial array. A flight of steps, the whole length of the centre, conducts us to the entrance by the three middle arcades. Over the black-painted roof is elevated a large cupola. Each of the slightly projecting ends of the museum is ornamented by four pilasters, also of the Corinthian order: on each side of the centre, and stretching toward these ends, is a pannel containing a bas-relief of bucklers, helmets, shields, &c.; and martially apparelled and arranged groups of warriors, representing scenes of history.

The museum was erected in the year 1806, after a plan of Muraviof, by the architect Martross *, by desire of his majesty, Alexander I., who was anxious to have a proper depositary for the curiosities, and the monuments of Russian splendour and glory. The museum is well locked, and every lock is sealed, and a sentinel is stationed before its entrance. The keys rest with the over-police master, General Shulgin, and with the police master, by application to whom, persons are appointed to meet strangers at a fixed hour,

* Svinin, in his *Otechestvennii Zapiski*, or Patriotic Letters, states, that this edifice was built in the year 1810, after a plan of the architect, Mr. Yegotof.



View of the Kremle in the Imperial Plotschade.

London, Published by Thomas Caddell, Strand, Nov.r 1823.

who generally expect a *douceur* of a silver rouble at least, for their trouble.

The interior of the building is entered by a fine spacious hall, adorned by pillars supporting numerous arches on both sides.

On the right hand, in a large chamber below, is preserved the model of an immense palace, to which an allusion was made when treating of the palace of the Kremle. The model is itself a magnificent object. Had Catharine II. permitted its erection, I believe no edifice in the world would have surpassed, if equalled, the palace of the Semiramis of the North. As the expence must have been enormous, the nation had cause to rejoice, that Bajanof's plan and model were doomed to be objects of curiosity. The front of the model, which corresponds to the front of the intended palace, along the Moskva river, measures twenty-five ordinary paces, and the front, to the south-west, measures ten ordinary paces. The grand façade would have been little short of half a mile in length. Besides a high basement, the palace was to have been three stories high, and the centre and sides adorned by colonades. By two stairs you ascend the models for the whole Kremle, and walking round it, you remark models of the summits of all the churches, and other edifices, which were to be allowed to remain, as the cathedral of the Assumption, of the Annunciation, of the Archangel Michael, Ivan Velikii, &c.

In the same room is now placed the model of the roof of the Exercise House, which is described hereafter.

The ascent to the superior story of the Museum is by a handsome broad stair, which soon separates into two stairs; one on the right, the other on the left. This story is divided into five compartments; the first of which, a handsome room under the dome, has other two on each side, separated from each other by grated iron gates. The central apartment is empty: in the long room on the east side of it, adorned by ten columns of artificial yellow marble, are suspended a number of tolerable portraits of the sovereigns of Russia, as Michael Phedorovitch, Phedor Michailovitch, Peter the Great, Catharine I.,

Catharine II., Paul I., &c. In the fine room, to the east of the last, are preserved the crowns, thrones, dresses, &c. of the sovereigns. This I shall call the Regalia, or Crown Room, for facility of description. In the long room, west of the central compartment, which, like that immediately on the east, is also ornamented by ten similar columns, are arranged piles of various arms. Here are also shewn three fine large tapestry views, which were sent from Paris to Petersburgh, from Petersburgh to the palace at Moscow, and afterwards were deposited here. The 1st view represents the School of Athens; the 2d Apollo and the Muses; and the 3d the Punishment of Heliodorus in the Temple.* When the court returns to Moscow these ornaments again will be conveyed to the palace. The other apartment, to the west of the last, every way the fellow of that in which the regalia are placed, may be properly called the Armoury.

Crown Room. — The crowns are arranged in the form of an oval around the room, placed upon high stands, and covered with glass cases. They, as well as a number of other objects, merit particular notice, on account of their important connection with the history of the Russian empire.

1. The crown of Vladimir Monomach, of the first order, is esteemed one of the most important articles in the Museum, on account of its antiquity; and is reckoned the most distinguished monument of the sovereign dignity. Its texture is of thread cord and gold, with a cross of a similar fabrick, ornamented by above forty different valuable precious stones. Its diameter is nearly eight inches. This crown, along with other presents, viz. the sceptre, globes, cross and *Sviati Barmi*, hereafter described as Monomach's, were sent from Greece to the Great Duke Vladimir Vsevolodovitch Monomach, in the year 1116, by the ambassadors of the sultan; and with it Vladimir was crowned and anointed by these ambassadors in the cathedral of Kief.

All the sovereigns of Russia, from the year 1116 till the time of

* 2 Maccabees, chap. iii.

the Tsars, Joann Alexievitch, and Peter Alexievitch (the Great), were likewise crowned with this crown.

2. The crown of Vladimir of Monomach, of the second order, which is similar to the first, but much plainer, and is supposed to be very ancient.

3. The magnificent crown of the khan of Kazan, also of thread-cord work and gold, enriched with many pearls and precious stones, and terminated by a golden pear-shaped top. This crown was taken from Ediger, the king of Kazan, by the Tsar Joann Vasilievitch, and placed in the conservatory in the year 1552.

4. The very high and splendid gold crown of the khan of Astrachan, also ornamented with pearls and precious stones, and terminated by a pear-shaped summit resting upon a crescent. This crown was also taken by the Tsar Joann Vasilievitch in the year 1554, Emgurchy the Tsar of Astrachan having fled to Asof on the approach of the Russian troops.

5. The small low crown of the kingdom or principality of Siberia, oval-topped, and adorned like the above crowns. This crown was taken in the year 1580, by the undaunted Ataman, Yermak, during the reign of Joann Vasilievitch, from the khan of Siberia, Kutchum Alei, who fled from his capital, said to have been ten versts from Tobolsk, and named *Siberia*: whence the name of his dominions.

6. The crown of the Tsar Joann Alexievitch, richly adorned with precious stones, and over which is elevated the cross.

7. The crown of Peter Alexievitch, the same as his brothers, the last mentioned. The crown No. 6. was worn at the coronation of the two Tsars, by Joann Alexievitch, and was made because the crown of Monomach could not serve both the Tsars at the same time. With the crown No. 7. Peter the Great was crowned on the 25th June, 1682.

8. The very large crown of Catharine I., over-topped by a cross of precious stones. Over this crown there was formerly a large ruby, but it was taken into the cabinet by order of the empress Anna Joannovna. This crown is bedecked with above 25,560 precious

stones, as diamonds, rubies, beryls, hyacinths, topazes, &c., and is reckoned of immense value. It was used at the coronation of the the Empress Catharine I., May 7th, 1724, and with it Peter II. was also crowned Feb. 25th, 1728.

9. The golden crown of the king of Poland, made on purpose for the funeral ceremony of Stanislaus, in the year 1798, and afterwards deposited with the other regalia of this sovereign in the Museum.

Most of these crowns are trimmed at the margin with dark-coloured fur. Over all the crowns of the Russian sovereigns is elevated the cross; a custom which, very probably, was adopted at the introduction of Christianity into Russia, although no crown remains earlier than 1116, to determine that point. The crown of the khan of Astrachan bears a crescent, the badge of Mahometanism.

10. The elegant crown of the princes of Georgia; at least so called, though made during the reign of the Emperor Paul I. It is made of gold, and adorned by a number of precious stones, and is intended, no doubt, to remind the visitor of the victories of Russia, and that Georgia is now added to her dominions.

In ancient times, most of the crowns were used on great solemnities. As monuments of the sovereign dignity, they, as well as the other regalia, were carried upon cushions at the coronation, and at the funerals of the Tsars.

Raymond states, when speaking of the crowns in this museum, " On remarque celles d'Anne, de Pierre I., et d'Elizabeth." This is a mistake. Peter II. was crowned, as above mentioned, with the crown of Catharine I.; and I believe also the Empresses Ann and Elizabeth, as well as Peter III. The crown of Catharine II. is deposited in the hermitage of the winter palace at Petersburgh, and with it, if I am not mistaken, Paul I. and Alexander I. were crowned.*

* The curious reader, by referring to Levesque's History of Russia, will find, under the years referred to, or under the reign of the sovereign named, the historical events connected with most of these crowns, detailed with great perspicuity.

BIBLIOTHECA REGIA DUNENSIS



BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Lyall, Robert

The character of the Russians and a detailed history of Moscow illustrated with numerous engravings ; with a dissertation on the Russian language ; and an appendix, containing tables, political, statistical, and historical; an account of the imperial agricultural Society of Moscow; a catalogue of plants found in and near Moscow; an essay on the origin and

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